



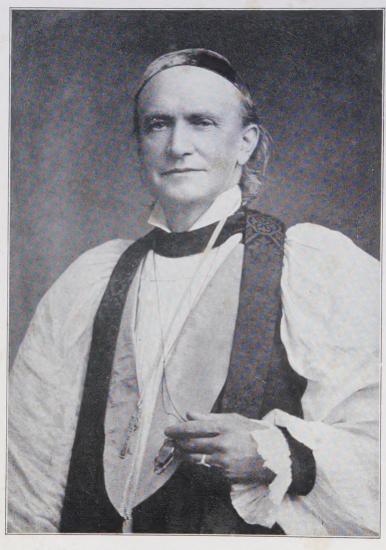
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RIGHT REVEREND HENRY BENJAMIN WHIPPLE, D. D., L. L. D. First Bishop of Minnesota

Fifty Years of Church Work in the Diocese of Minnesota

1857-1907



With an Account of the Visitations of the RIGHT REVEREND JACKSON KEMPER, D. D., and the Labors of the

REVEREND EZEKIEL GILBERT GEAR, D. D.,

the first Protestant Clergyman to minister to
the white settlers within the "Precinct of St. Peter's" which
then included the
present City of
St. Paul



By the REV. GEORGE CLINTON TANNER, D. D.

Registrar of the Diocese



PUBLISHED BY THE COMITTEE and Sold by the Rev. W. C. Pope of St. Paul, Minnesota



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To the

Right Reverend Henry Benjamin Whipple,

D. D., LL. D.,

The First Bishop of Winnesota,

This Book

Is Affectionately Dedicated

by the

Author.

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REV. GEO. C. TANNER, D. D.

TO THE READER

FEW years ago, at the suggestion of the present

Bishop of Kansas, the Rt. Rev. F. R. Millspaugh, D. D., then Rector of St. Paul's Church, Minneapolis, the writer published a series of papers in the Minnesota Missionary, on the "Early History 3 of the Church in Minnesota." The story of the planting of our Church in the Territory was grouped around the names of Gear, Breck, Wilcoxson, Manney, and Chamberlaine. The articles were submitted to the Rev. E. Steele Peake for suggestions and corrections. The material relating to the work of the Rev. Mr. Breck was gathered with great labor and considerable expense from letters and sources which do not appear in the life of Dr. Breck by his brother, the Rev. Charles Breck, D. D. The Visitations of Bishop Kemper were kindly copied for the writer from the Diary of the Bishop by his daughter, Mrs. Adams of Nashotah. In some cases the information obtained has been the result of a long correspondence by which original diaries have been recovered. The writer has also enjoyed the personal acquaintance of all the early clergy of the Diocese.

At the suggestion of a friend who chanced to read these papers, the importance of preserving in a permanent form these fugitive articles was laid before the present Diocesan. In his annual address to the Council of 1906, Bishop Edsall referred to the matter and expressed his interest by the appointment of a committee of publication, whose names, as at present constituted, appear herewith, and of which the Very Reverend Dean Slattery was the first chairman. It was expected that the work would be published at the Fiftieth Anniversary of the organization of the Diocese; but other duties and the many details of the work have delayed the publication until now.

It is not unlikely that errors have crept in where so many dates are concerned. If any such meet the eye of the reader, he will confer a favor by sending the correction to the writer for our Diocesan Register. It has been no small difficulty to make a judicious selection from so much interesting material, and doubtless some things have been omitted which would appeal to the local reader. The writer, however, trusts that his work will prove to be a contribution to the missionary literature of the Church. It may be added for the benefit of the younger members of the Church, that the work includes the Diocese of Duluth to the year 1896.

It is our intention to publish at an early day a history of the Ojibway Mission, of which only a resumé can be given here,—a work unique in the history of the American Church, and abounding in incidents of romantic interest.

In conclusion, this work, which has occupied the writer for many years, has been a labor of love, and is a contribution to the Diocese in which he has been a laborer for more than fifty years.

George C. Tanner, D. D., Registrar of the Diocese.

Faribault, Minn., 1909.

CONTENTS

CHAPTER I—THE RIGHT REVEREND JACKSON KEMPER, D. D., MISSIONARY BISHOP OF THE NORTHWEST—Early life—Appointment	* *,
as Missionary Bishop—Visits Minnesota, 1843—Second visit to Minnesota, 1848—Rev. Ebeneser A. Greenleaf appointed missionary at Stillwater—Early services—Bishop Kemper visits Associate Mission, St. Paul, 1851—Report of the Church Missionary Society for Minnesota—Change of plans for the Associate Mission—Report of Bishop Kemper, 1853—Stations visited—Report, 1856—Reports of Clergy—Chamberlain—Russell—Wilcoxson—Gear—Sweet—Van Ingen—Judd—Peake—Mission of St. Columba—Breck—Other visits of Bishop Kemper—Estimate of, by Judge Atwater—Bishop Whipple	Eleago 1-22
CHAPTER II—REV. EZEKIEL GILBERT GEAR, D. D.—Appointed Chaplain at Fort Snelling—Conditions of Territory—Services at Fort—Indians—Enmegahbowh—Holds services in St. Paul and St. Anthony—Associate Mission—Holds many official positions—Chaplain at Fort Ripley—Death—Estimate of—Bishop Whipple	23-28
CHAFTER III—THE APOSTLE OF THE WILDERNESS—REV. J. LLOYD BRECK, D. D.—THE MISSION IN THE FIELD—Resigns "Nashotah House"—Organizes Associate Mission for Minnesota—Service at La Crosse—Arrives at St. Paul—At Fort Snelling—Visits Stillwater—St. Anthony—Conditions—Selects St. Paul—Stations—Church building—Christ Church—St. Anthony Falls—Christ Church in charge Associate Mission—Educational work—Ascension Church, Stillwater—Visit of Bishop Kemper—Visitations	29-37
CHAPTER IV—THE MISSION IN THE HOUSE—CHRISTIAN EDUCATION —School opened—Second Part—Educational plans—Theological education—Given up at request of the Bishop—Reasons—Mr. Breck decides upon Mission to the Chippeways—Early Parish schools—Miss Gill's school	38-42
CHAPTER V—THE PARTING OF THE WAYS—An account of the services at the Stations—Methods—Easter, St. Paul—Mr. Breck elected Rector—Prepares for Chippeway Mission—Merrick Ordained	43-45
CHAPTER VI—Sowing Beside All Waters—Report of Associate Mission to the Bishop—List of Stations—Services—Norwegians	46-47
CHAPTER VII—FIRST EFFORTS AT ORGANIC UNITY—Missionary Society organized—Missions represented—Object—Officers—Offerings—Statistics—Gifts	48-51
CHAPTER VIII—THE MISSION IN THE RED FIELD—ENMEGAHBOWH—Protestant Missions—Enmegahbowh's account—Visit to Wash-	

	ington—Meets Jenny Lind—His early life—Education—Meets Father Gear—Hole-in-the-Sky—Father Gear and Indian Mis- sions	52-5
(CHAPTER IX—THE MACEDONIAN CRY—Call to Indian Mission—Difficulties—Enmegahbowh—Hole-in-the-Day—Mr. Breck visits the Chippeway country—Chaplain Manney—Makes a second visit	58-60
•	CHAPTER X—ST COLUMBA—Chippeway Mission inaugurated—Description of—Members—Mr. Breck resigns Christ Church—Mr. Wilcoxson elected—Want of men—Mr. Merrick retires	61-6;
1	CHAPTER XI—St. Columba—Mission House—Need of woman—Mrs. Wells, matron—Description of Mission—Church—Cornerstone—Chaplain Manney—Indian theology—The winter—Indian experiences—Indian character—Burial	64-68
	CHAPTER XII—THE WILDERNESS SHALL BLOSSOM AS THE ROSE—Progress of Indians—Building—Services—A baptism—Manitowab—Visitors—Flat Mouth—A second Mission—George Bungo—Visit of "Bear's Heart"—Visit to Otter Tail—Site chosen—St. Columba consecrated by Bishop Kemper—Described—Second visit of Bishop—Miss Mills joins Mission—Progress—Friends raised up—Government aid—Effect—Extension of work—Invitations to open Missions—A marriage—Report of work—Treaty—Conditions—Government aid ceases—Letter of Mr. Rice to Commissioner Maypenny—Mr. Breck gives up Government farm school—Success attracts other missionaries—Progress of Indians—Bishop Kemper's visit—St. Columba Parish organized—Leech Lake funds—St. Columba grows—Administration of Col. Maypenny—A picture—Gift to educate boy—Mr. C. W. Rees joins the Mission—Rev. E. Steele Peake takes charge of St. Columba—Mr. Breck and family remove to Kesahgah—Description of Mission	69-82
(CHAPTER XIII—THE GATHERING STORM—Sale of firewater—Disturbances—Mr. Breck decides unsafe to remain—Leaves for St. Columba—And Fort Ripley—Kesahgah abandoned—More hostilities—Mr. Peake and family leave St. Columba—Plot of Hole-in-the-Day—Obstacles to Indian Missions—Children removed from Kesahgah—Friendly chiefs stand by the Mission—Mr. Peake remains at the Fort—Removes to Crow Wing—Enmegahbowh—Mr. Gilfillan	85-88
(CHAPTER XIV—Holy Cross, Crow Wing—History—Rev. E. Steele Peake—At Crow Wing—Enmegahbowh—Visit of Bishop Whipple—Father Gear lays cornerstone of Church of the Holy Cross—Conditions of Crow Wing—Indian barbarities—Mr. Peake resigns—Decay of town—Mr. Peake's work along the Northern Pacific R. R	89-95
(CHAPTER XV—CHRIST CHURCH, St. PAUL—Early Services by Chaplain Gear—Arrival of Messrs. Breck, Wilcoxson, and	

Contents iii

Merrick—Work begun—Church building—Parish organized—Cornerstone laid—Associate Mission—Assume official care of Christ Church—Rev. J. L. Breck elected Rector—Resigns—Rev. Timothy Wilcoxson, Rector—Cemetery—Rev. Dr. Var Ingen invited to become Rector—Change in plans—Associate Mission—Dr. Van Ingen visits St. Paul—A bit of correspondence—Conditions of work—Clergy—Mission property—Letter of Mr. Wilcoxson—Property conveyed to Dr. Van Ingen—Dr Van Ingen's account of the Church in Minnesota, Banner of the Cross—Orphans' Home—Educational work—Schools for boys and for girls—St. Paul's Church—Dr. Paterson Rector—Dr. Van Ingen resigns—Estimate of—His work—Subsequent history of Christ Church—Dr. McMasters—New church—Burned—Rebuilt—Account of Dr. McMasters—Rev. M. N. Gilbert elected Rector—His work—Elected Bishop—Consecrated—Rev Charles D. Andrews succeeds—Account of work of Christ Church—Missions—Rev. W. C. Pope—St. Stephen's—Merriam Park	
APTER XVI—THE REV. TIMOTHY WILCOXSON, THE ITINERANT MISSIONARY—In sole charge of the St. Croix and the Minnesota Valleys and as far as La Crosse—Elected Rector of Christ Church—Church enlarged—Rev. J. V. Van Ingen—Rev. E. A. Greenleaf at Shakopee—Account of his work—Towns on the Minnesota—Histories—Stations of Mr. Wilcoxson—Hastings—Visits St. Columba—Record of his work—Shakopee, St. Peter, Stillwater, Faribault, Northfield—Bishop Kemper—Rev. Wing—St. Luke's, Hastings—Cannon Falls—Mr. Wilcoxson resigns Hastings—Itinerant—Rev. Mark L. Olds, Rector St. Luke's, Hastings—Rev. J. A. Russell, resigns Stillwater—Stations of Mr. W., account of work, estimate	
APTER XVII—EARLY HISTORY OF ST. PAUL'S CHURCH, ST. PAUL—Dr. Paterson's desire to come to St. Paul—St. Paul's organized—Action of Christ Church—Old Cemetery—Dr. Paterson called as Rector—First service—Bishop Potter—Church begun—Opened for service—Debt—Dr. Borup—Rectory built—White Bear—Mississippi Street Chapel—Mrs. Alice C. Paterson—The Aubreys—St. John's in the Wilderness—Clergy—Account of Dr. Paterson—Rev. E. S. Thomas—Rev. John Wright, D. D	144-155
APTER XVIII—JOURNAL OF THE CONVENTION OF 1856PAGES	156-159
APTER XVIII—CONTINUED—THE PRIMARY CONVENTION, 1857—Called by Bishop Kemper—Clergy—Parishes and Delegates—Committee on Constitution and Canons—Army Chaplains—Deacons—Right to vote—Diocesan Synod—Provisions—Bishop Anderson—Rev. Mr. Manney	
APTER XIX—THE MINNESOTA CHURCH FOUNDATION—Object of —Mission property in St. Paul—Dr. Van Ingen—"Memorial" —Committee on—Charter—Incorporators—Primary Convention—Uses of property	168-171

CHAPTER XX—THE CONVENTION OF 1858—Place—Clergy—Dele-

Сн

Сн

iv

gates-St. Alban's-Election of Bishop-Personnel of Convention-Address of Father Gear on election of a Bishop-Election of standing committee-Differences-Bishop Kemper's com-

CHAPTER XXI-THE ST. ANTHONY FALLS MISSION-Rev. J. S. Chamberlain-Appointed Missionary at St. Anthony-Condition of his Mission-Extent-"The Excelsior Pioneer Association"-B. S. Judd-Report of Mr. Chamberlain-Chanhassan-Convocation—Consecration of Holy Trinity—Visitations—Chanhassan—Church there—Eden Prairie—St. Alban's—C. A. F. Morris-Mrs. Bishop Chase-Minneapolis-Early services-Bishop Kemper's visitation, 1855—Consecrates church, St. Alban's—Minnetonka City—Report of Mr. Chamberlain's work-North Western Democrat-Mrs. Morris-Early Churchmen-Mr. Judd ordained-Mark L. Olds-Work of Mr. Chamberlain—St. Cloud—Church begun—Sauk Rapids—John H. Taylor—Rev. Mr. Knickerbacker arrives—Services "West Side"—Ascension Church, changed to Gethsemane—Crow Woods, Hassan—Septimus Parslowe—Visit of Bishop Kemper—Rev. Charles Woodward and Holy Trinity—Orono, Elk River—Col. Jamieson—Church at Orono—Minnetonka Mills—Managin Fridder Park, Nearly Park, Con Stawart, Parker Manomin, Fridley Park—Neenah—Rev. Geo. Stewart—Report of Mr. Chamberlain—"St. Anthony Falls Mission"—Work of—Extent of Field—Rev. Dudley Chase—Rev. John A. Fitch— Bishop Whipple consecrates church, Anoka—Buffalo Lake-Clearwater—Monticello—Visit of Bishop Whipple—Civil War, effects—Excelsior—Mr. C. W. Rees—Church—Bishop Whipple—Mr. Chamberlain resigns—His work—Rev. C. W. Kelly Remarks—Rev. John A. Fitch—His Missions—Waterville Mills—Lake of the Woods—Indian Outbreak—Growth of the

CHAPTER XXII—THE MINNESOTA VALLEY—Visit of Bishop Kemper, 1855—Rev. E. Steele Peake, 1856—Fort Ridgely—Dr. J. W. Daniels—School fund for Indians—Bishop lays cornerstone—Rev. Joshua Sweet—St. Peter Courier—Last visit of Mr. Peake—Rev. Ezra Jones at St. Peter—His diary—Builds church—Account of Capt. and Mrs. Dodd—Account of work of Mr. Jones—Resignation—Visits of Bishop Kemper and Mr. Peake

CHAPTER XXIII—THE TRAINING OF A BISHOP: THE REV. DAVID BUEL KNICKERBACKER—Early services in Minneapolis—Rev. J. S. Chamberlain-Ascension Church organized-Rev. D. B. Knickerbacker—Cornerstone laid—Gethsemane Church opened -Account of-Reasons why Mr. K. came to Minnesota-Gethsemane becomes a separate work—Ordination—Church life and growth—St. Mark's Free Church—Consecrated—Bishop Whipple—Rural stations—Hon. Isaac Atwater—Missionary meetings—Parish school—Missionary journey—Points visited— Church enlarged—Watertown, Rockford, Buffalo—Rev. Mr. Crump—The Breck Memorial Church—St. Mark's Free Church removed—Parish school—Contributions—Mission stations—Mr. Knickerbacker, Dean of Northern Convocation-Fort Snelling -St. Mark's Parish organized—Brotherhood organized—Church CONTENTS

work of-Lay co-operation-Cottage hospital-Sister Annette-Major Bassett-Mrs. Horatio Seymour-An incident-Rev. W. T. Pise-St. Barnabas' Hospital-Rev. C. H. Plummer-North Minneapolis-Chapel of the Brotherhood-Vestry of-St. Andrew's Church-Account of-Change of site-Self-sustaining-Rev. Wm. Wilkinson-Portland Avenue Mission-All Saints' Chapel and Parish—List of Rectors—History of St. Mark's Free Chapel—Rev. Mr. Lightner—Rev. Mr. Graves—Grace mission—Mr. Cowdry—Growth of Grace Mission—Parochial Missions—Mendota Indians—Rev. George W. St. Clair—Dr. Knickerbacker declines election as missionary Bishop of New Mexico and Arizona—Results of work—St. Jude's Mission—All Saints' becomes independent—Twenty-fifth anniversary—Results of work—New church Florted Picker of Indians—Results of Work—R Results of work—New church—Elected Bishop of Indiana—Position in the Diocese—Rectors of Gethsemane—Graves—

APTER XXIV—THE ASSOCIATE MISSION AND SHATTUCK SCHOOL, FARIBAULT—Faribault selected as a center for Church work— Messrs. Breck and Sanford arrive—Meeting of citizens—Plans -Bishop Seabury University-Gifts of land-Faribault Episcopal Institute—Building opened—High school organized—Bishop Seabury Mission incorporated—Seabury Hall—Library— St. Mary's Hall—Grammar School for Boys—"Mission House burned—Cornerstone laid—Shattuck School—Work reorganized—Chapel burned—Military features—Phelps Library building-Mrs. Shumway-Memorial Chapel-Seabury Hall burned -Whipple Hall-Manney Hall-Samuel S. Johnson Hall-Death of Mrs. Shumway Huntington-Bequests-Junius S.

APTER XXV-THE ELECTION OF THE FIRST BISHOP: THE CONvention of 1859—Organization—Bishop Kemper—Motion to elect bishop—Parishes admitted—Nominations and ballot—Dr. Tucker—Dr. Paterson—Dr. Coxe—Second ballot—Laity fail to concur—Rev. H. B. Whipple nominated—Elected by clergy— Laity concur—Committee to notify—Acceptance—An incident—Some leaders—Letter of the Bishop-elect to his parish......

APTER XXVI—THE CHURCH IN MINNESOTA IN 1859—Parishes -Christ-St. Paul's-Holy Trinity-Gethsemane-Stillwater-Greenleaf—St. Anthony Falls Mission—Rev. Mr. Chemberlain—Stations—Rev. John A. Fitch—Rev. Dudley Chase, Sauk Rapids and St. Cloud—Rev. E. Steele Peake's work—Enmegabowh—St. Columba—Rev. E. G. Gear—Shakopee—St. Peter—

APTER XXVII—THE RIGHT REVEREND HENRY BENJAMIN WHIP-PLE, D. D., LL. D., FIRST BISHOP OF MINNESOTA—Consecration -First visitations-St. Columba-Residence-Faribault-Committee of citizens wait on him-Selects Faribault-Arrival—Impressions of—New York Independent......PAGES 299-302 vi

CHAPTER XXVIII—THE CHIEF MISSIONARY AND SOME HELPERS—

CHAPTER XXIX-BISHOP WHIPPLE'S MISSIONARY STAFF AND OUR DIOCESAN MISSIONARY ASSOCIATION—Missionary societies—Interest in work-Gethsemane-Bishop recommends Diocesan Organization-Domestic committee-Work of-Associate Mission-Missionaries and stations-Report of Bishop-Provides missionaries-Commends liberality of people and zeal of missionaries—Diocesan Board—Remarkable enthusiasm....Pages 309-3

CHAPTER XXX-St. Paul's Church and Early Work in Wi-NONA COUNTY—Incorporation—Early members—Rev. E. P. Gray—Services—Conditions—Resigns—Easter election, 1857— Rev. Benjamin Evans-Account of-Stockton-Minnesota City —Early settlers—Incidents—Work at Stockton—Church—Returns to the East—Rectors at Stockton—Easter election, 1858 -Mr. Evans resigns—An impostor—Rev. Julius Waterbury—Resumé of Father Evans' work—Work of Mr. Waterbury—Calamity—Church—Accounts of the work of Mr. Waterbury—Rectorship of Mr. Holcombe—Rev. T. M. Riley—Estimate of —Rev. R. W. Lowrie—Church building—Rev. Charles W. Ward—Rev. E. J. Purdy—Rev. T. K. Allen enters the Church—Summary of Mr. Purdy's work—Rev. W. H. Knowlton—Rev. E. P. Chittenden—Rev. Theodore P. Thurston—Mr. Charles Horton—Mr. Voumans—Rev. Edward Bornson—Mr. Charles Horton-Mr. Youmans-Rev. Edward Borncamp....

CHAPTER XXXI—THE REV. EDWARD LIVERMORE AND MISSIONARY Work in Southwestern Minnesota — Ancestry — Parish schools—Extent of cure—Earlier services—Mrs. Dodd—Meager details—Earlier St. Peter—Mr. Livermore's home—Civil War—Indian massacre—Work in the valley—Incidents—Le Sueur—Mrs. Peck—Mr. Ormsbee—Church built—Ottawa—Parish school of Mrs. Wright—Rev. T. E. Dickey at Le Sueur— Mr. L. builds new church at St. Peter-Consecration of-Work at Redwood Falls and Marshall—Incidents—Work organized
—Early members—Rev. E. G. Hunter—Work along Sioux City
R. R.—Rev. D. G. Gunn—Fortieth anniversary—Resignation

CHAPTER XXXII—SEABURY DIVINITY SCHOOL, FARIBAULT—Early members—Rev. Mr. Sanford—Rev. S. W. Manney—Rev. E. S. Thomas, Warden—Students—Dr. Breck, Dean—Class of 1867 -Alumni organization-Trinity ordination-Enmegahbowh-Rev. Dr. Breck resigns—Rev. James Dobbin appointed Warden—Faculty of Seabury—Death of Dr. Manney—Missionary work of Faculty—Revs. Dr. Buel, Kedney and Richey—Dr. Richey appointed Warden—Cornerstone of new Seabury Hall—Oratory dedicated—Dr. Chase, Warden, vice Dr. Richey—

CONTENTS vii

liews of Bishop-Chair of Apologetics-Dr. Kedney and Dr. terrett-Dr. Richey and General Seminary-Dr. Buel and Seminary—Death of Dr. Chase—Estimate—Rev. F. D. Hoskins, Varden—Rev. Charles L. Wells, instructor in ecclesiastical hisory, and Acting Warden—Rev. John Hazen White succeeds—

TER XXXIII—OUR RURAL WORK—Work in the country-Bishop's journeys — Increase — Enthusiasm — Incident — Mr. Burleson—Dr. DuBois—Extent of field—Stations—Methods—

TER XXXIII-CONTINUED-OUR RUAL WORK-THE REVER-ND CHARLES WOODWARD, ROCHESTER—Visit of Bishop Whipple—Rev. Charles Woodward appointed missionary—Parish oranized—Second visit of Bishop—Hamilton—Pleasant Grove pring Valley—Bishop Kemper's visit—Rev. D. P. Sanford—fr. Booth—Parish organized at Hamilton—Incidents—Serices by clergy—Account of Rev. Mr. Seabrease—Stations of Ir. Woodward, 1861—Church begun—Work includes Chatfield—Visits Mantorville—Incident of Bishop—Kinds of missionary ork—A soldier's wife—Small recompense—Mr. W. respectively wife—Small recompense—Mr. W. respectively. Sirth and early life......Pages 366-373

TER XXXIV—HISTORY OF CHURCH WORK IN RED WING AND PARTS ADJACENT-Dr. A. B. Hawley-Incident-Meeting to rganize—List—Visit of Bishop Kemper, 1858—Rev. Edward L. Welles accepts call—Parish organized—Church begun—Conecrated by Bishop Whipple—Parish school—Importance of rst confirmation—Church extension—Wabasha, Lake City—Crontenac—Belle Creek—Dr. Welles, Dean—Influence—Goodue county—Local convocation—Rev. J. E. Lindholm—Father handler—Swedish service—Account of local convocation— 'lan to build a new church—Debt—Influence of Mr. Welles-Oebt paid—Elected Bishop of Milwaukee—Resigns parishlergy assisting during his rectorate—Death—Remains remov-d to Red Wing—Rev. Dr. Watson—Dr. C. N. Hewitt—His by choir.....Pages 374-387

TER XXXV—THE STORY OF THE MISSION OF ST. JOHN AND OF T. CORNELIA CHURCH, BIRCH COULEE—Bishop Whipple's visit the Lower Agency-Meets the chiefs-Confirms Captain De othe Lower Agency—Meets the chiefs—Confirms Capitali Decossi—Visits the Farmer Indians—Annual payment—Indians—Sk for teacher—Mr. Hinman offers himself for the work—egins work—Lydia Good Thunder—Her death—Red Owl—lis dying request—Wabasha and scalp dance—His conversion—The Bishop's first visit to the Mission—Confirms two white ersons—Encouraged—His second visit—Confirms seven—Dr. ared W. Daniels—Third visit to the Mission—Results—Lays cornerstone of church-Convention address-His account of the outbreak-Escape of missionaries-Fidelity of the Christian Indians—Letter of Miss West—Her account of the outbreak—Some incidents of the Bishop's visits—Fort Snelling and Mr. Hinman's work—Remarkable results—Bishop's account—Removal of the Sioux to the Upper Missouri—Starvation and death-The farewell-Mr. Hinman resolves to follow his flock—Plans for Indian reform—Mr. Hinman returns to Birch Coulee—Indians return—Death of Mr. Hinman—Henry St. Clair ordained-Rev. George St. Clair-Miss Sibyl Carter's lace school-Mrs. Whipple erects monument to Good Thunder -Miss Mary Whipple and Miss Susan Salisbury-Mrs. Whip-

CHAPTER XXXVI-THE CONVOCATION SYSTEM-A necessity of the growth of the Diocese-Plan of the Bishop-Three convocations-Extent of each-The three deans-A brotherhood-Clergy fund-Rural deans, 1871-Rearrangement of districts -Missionary character of convocations-Four convocations of 1882—Boundaries—Reduced to three—St. Paul, Minneapolis, and Faribault.....PAGES 410-415

CHAPTER XXXVII—St. MARY'S HALL, FARIBAULT—Bishop Whipple decides to open a school for girls—A feature of the original plan—Mrs. Cornelia Whipple—The first House-Mother—Miss S. P. Darlington the first principal—The Rev. Leonard J. Mills the first chaplain—His death—Bishop Doane—Architical and the control of the co bishop Longley—Tribute to each—St. Mary's the Bishop's venture of faith—Incorporation—Death of Miss Darlington—Account of her work—Tribute of Bishop Whipple—New hall begun—Cornerstone—Bishop's address—Donors—Scholarships—Principals—Chaplains—Rev. George Brayton Whipple—Instructors—Hon. Gordon E. Cole—Dr. Daniels—The Darlington Missigners, Society

CHAPTER XXXVIII—A TOUR OF EXPLORATION—A pioneer visit to Litchfield—Messrs. Knickerbacker and Plummer—Rev. T. J. Crump—Goes to Litchfield—Bishop's advice—Mr. Crump's account—Mrs. Ellen Auchmuty—Her gift—Trinity Church incorporated—Capt. J. C. Braden—Death—J. H. Morris—Judge Strobeck-Mr. Crump closes his labors-Incidents of his work

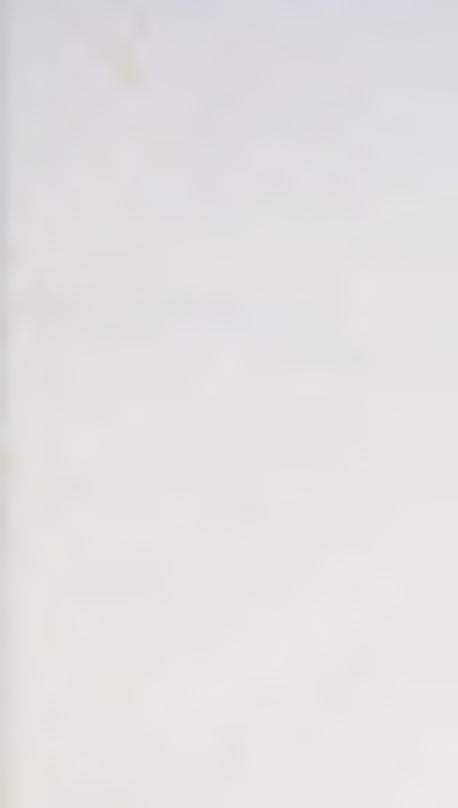
CHAPTER XXXIX—RITUAL—Extract from the Bishop's address, 1879—Unity of the Diocese—In Ritual—In Churchmanship— Gear-Breck-Wilcoxson-Manney-Paterson-Chamberlain-Vestments-Address of 1866-Beauty and simplicity-Improvement of service—Address of 1867—Declaration of House of Bishops, 1866—Opinion of Bishop Whipple—A priest may not alter ritual—Devotional teaching by ritual—The two natures—Church of Rome—Address of 1868—Symbolism—The spiritual life—The Church comprehensive—Those outside—The Lambeth conference—A Divinity school not to represent a conference and the conference are conference as the conference and the conference are conference as the conference are conference as the conference and the conference are conference as the conference are conference are conference as the conference are conference as the conference are conference as the conference are conference are conference as the conference are conference as the conference are conference as the conference are conference are conference are conference are beth conference—A Divinity school not to represent a party— Tolerance-Illustrations-Policy of Bishop Whipple and Bishop Gilbert......Pages 436-442

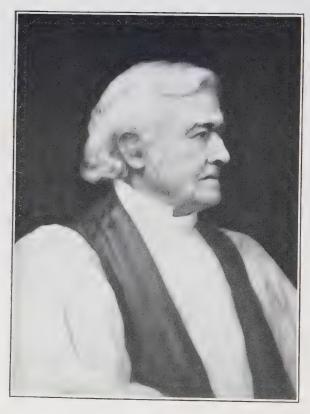
Contents ix

CHAPTER XL-EARLY MISSIONARY WORK IN THE COUNTIES OF CAN-DIYOHI, CHIPPEWA, SWIFT, STEVENS, BIG STONE, LAC QUI PARLE AND YELLOW MEDICINE—Report of Dr. Knickerbacker, 1870—Rev. Mr. Crump—Litchfield—Wilmar—Judge Nordin—Rev. Mr. Booth-Baptisms-Stations-Bishop's commendation of work of Crump and Booth—Extent of cure—Mr. A. W. Lathrop—Rev. T. C. Hudson—Rev. F. B. Nash—Rev. C. S. Linsley—Rev. John Keble Karcher—Rev. C. K. Armstrong—Rev. Mr. Mueller—Rev. Jeremiah Karcher—Rev. R. E. Metcalf—Rev. W. S. Sayers—Montevideo—Appleton—Graceville—Hancock—Brown's Valley—Beardsley—New Paynesville....Pages 441-459 CHAPTER XLI-STORY OF THE CHURCH ALONG THE NORTHERN PA-CIFIC R. R. WEST OF BRAINERD-Officials of the road-Rev. J. A. Gilfillan-Brainerd-Description of-Judge Lynch's court-Extent of field—Towns—Bishop Whipple—Mr. B. F. Mackall—Rev. C. H. C. Dudley—Father Gurley—Rev. Richard Wain-Wright—Stations—Rev. Mr. Dickey—Moorhead—"Northern Bureau of Emigration"—Detroit—Sketch of Rev. Mr. Dudley—Of Father Gurley—His stations—Account of a Mr. Rodge of the and his colony—Mrs. Smyser—Rev. Mr. Mr. Smyser—Rev. Mr. Dudley—Rev. Mr. Smyser—Rev. Mr. Smy CHAPTER XLII—THE ELECTION OF BISHOP GILBERT—Bishop Whipple—Division of Diocese—Convocation—An assistant Bishop—The Provincial system—Views of Bishop Whipple—Committee on support of assistant—Reports—Choice of—Rev. E. S. Thomas—Rev. M. N. Gilbert—Account of—Consecration of Bishop Gilbert—Death of—Words of Bishop Whipple on—Estimate of work—Rev. J. A. Gilfillan, work—Miss Sibyl Carter—Her lace school—Bishop Whipple's seventh visitation to the Chippe ways—Birch Coules—Bishop Gilbert and the Chippeways—Birch Coules—Bishop Gilbert and the Chippeways ways-Birch Coulee-Bishop Gilbert and the Chippeways-Eu-CHAPTER XLIII-THE ARCHDEACON AND HIS WORK-Extent of Diocese—Need of a Diocesan Missionary—Request of Bishop Gilbert—Committee on Bishop's address—Rev. T. H. M. V. Appleby appointed—His work—Travels—Summary of work— CHAPTER XLIV-THE WORK AMONG THE SWEDES-Early history -Rev. Mr. Unonius-Mr. Breck-Nashotah-St. Paul-Bishop Whipple on the Swedish Episcopate—Church of Norway—Rev. Fric Peterson—His work among the Norwegians—Translation of Book of Common Prayer—Rev. A. G. Pinkham—Movement towards the Church—Rev. Mr. Tofteen—Litchfield, Cokato, Atwater, Minneapolis—The work in St. Paul—Rev. H. P. Nichols' interest in—Bishop Gilbert—The Lambeth conference. -Bishop Whipple-Rectors of Churches using the Swedish

 CHAPTER XLVI-THE ELECTION OF BISHOP EDSALL AND HIS AD-MINISTRATION—Council of 1901—Parting words of Bishop Whipple to the Council—Unanimity—Bishop Edsall becomes Bishop of the Diocese—Inducted into office—Accepts offer of home in Minneapolis—Visitations—Archdeacon Haupt—His services—Bishop Edsall's appreciation of his work—Spiritual progress of Diocese-Bishop's policy-Lay Reader's League-The Swedish work—Congregations—Material progress in Diocese—Early parishes—Organization—Feeble missionary parishes-Plan of Bishop Edsall-Report of committee on-Attempt to tax investments of the Bishop Seabury mission—Cathedral chapter—Passing of distinguished laymen......PAGES 499-510

CHAPTER XLVII—THE OJIBWAY MISSION—Bishop Whipple's visitations—Enmegahbowh—Rev. E. Steele Peake—The Indian system—Reforms—Bishop Whipple's efforts—Outbreak averted—White Earth—Mr. Wm. Welsh—President Grant—Indian commission—Congregationalists—Rev. J. A. Gilfillan—His work—Indian clergy—Missions—List—Miss Sibyl Carter—The Lace makers.....Pages 511-516





RIGHT REVEREND JACKSON KEMPER, D. D. Missionary Bishop of the Northwest 1835-1859

CHAPTER I

THE RIGHT REVEREND JACKSON KEMPER, D. D., MISSIONARY BISHOP OF THE NORTHWEST, IN-CLUDING THE TERRITORY OF MINNESOTA, AS GATHERED FROM HIS DIARIES AND REPORTS, 1835-1857

In 1835 the Rev. Jackson Kemper was consecrated the first Missionary Bishop of this Church in the United States. The call to the ministry came to him in his childhood. He was prepared for college at Cheshire Academy in Connecticut, and graduated with honor at Columbia College in New York. He was ordered deacon by Bishop White in 1811, and served as assistant of the Bishop in the care of Christ, St. James', and St. Peter's Churches in Philadelphia. In 1814, as soon as he reached the canonical age, he was ordained priest. "For twenty years," writes Bishop Whipple, "he labored with Bishop White, and grew in that wisdom and grace which made him the choice of the whole Church for the missionary apostleship. He was fitted by nature and by grace to 'be all things to all men'." "He came of an honored ancestry." "He was brought up in the unfeigned faith of a holy mother, and from a child had known the Holy Scriptures." "He was the friend and counsellor of the best social life of Philadelphia, the pastor and shepherd of the poor and sorrowful, and made trial of missionary hardships in the wilderness of Western Pennsylvania, Virginia, and Ohio."

"No bishop of the Church had ever entered upon a field of such unlimited extent. He was Bishop of Indiana, Missouri, and Wisconsin, and all that vast territory out of which have been formed the states of Minnesota, Iowa, Nebraska, and Kansas." "There was not one mile of railway west of the Alleghanies. Chicago was a frontier post, and Milwaukee a village. For eleven years the Bishop had no home. He traveled on horseback, on foot, and in lumber wagons. He preached in log-cabins, school-houses, and wayside inns." "Like St. Paul, he was in journey-

ings often." "He had a jurisdiction larger than Eastern Europe, and yet he found time to make a visitation for Bishop Otey through Tennessee, Mississippi, Louisiana, Georgia, and Florida. It is like a story of apostolic times to read of his missionary journeys from the head waters of the Mississippi to New Orleans, and from the Alleghanies to the last trading-post on the frontier."*

Such was the pioneer Bishop who made his first visit to Minnesota in 1843. Of this visit the Bishop says: "Having unexpectedly received an invitation to go to St. Peter's, I determined, if possible, to embrace the very favorable opportunity that was offered me through the kindness of Captain Throckmorton of the steamer General Brooks, to visit the Chaplain of Fort Snelling, the Rev. E. G. Gear, who is connected with my jurisdiction. Having made all necessary arrangements while the boat was at Galena, I ascended the Upper Mississippi, spent some delightful hours with the Chaplain, found him comfortably situated and usefully employed, and obtained some useful information concerning the northern tribes of the aborigines, which may be of use to the Church at a future day." This visit took place August 26th, 1843.

About this time there began to be an awakening on the subject of Indian Missions. Several causes may have contributed to this; among which should be reckoned the communications of Father Gear to the Gospel Messenger. The conscience of the Church was awakened. "Are these immortal beings," says one, "to be suffered to go to Hell, without an effort on the part of the Church to pluck them from the fire?" * * * "We have not a single missionary west of the Mississippi to baptize them into Christ." * * * "We have some sympathy for China, * * * a growing liberality for Africa, but though the field is one, that part of it west of the rivers seems to have been given over as irreclaimable."

Utterances like these moved the Domestic Committee to propose to the Board of Missions to endow a Bishopric and to elect and consecrate a Missionary Bishop for the Indians, and to place

^{*}Extract from "A Tribute to the Memory of Bishop Kemper," by Bishop Whipple, delivered in Philadelphia in 1885.

at the disposal of Bishop Kemper an appropriation for a missionary and interpreter to Hole-in-the-Sky's band. The selection of the missionary and the establishment of the Mission was to rest with Bishop Kemper. The plan was brought before Diocesan conventions and before the Bishops, Clergy and Laity in the General Convention. A special committee was appointed who recommended that the matter be kept before the Church, and the Board of Missions resolved to proceed to complete the endowment of the Indian Episcopate.

It does not appear that any active efforts resulted from these resolutions, and the Convention adjourned without electing a Bishop to the Indians.

This will explain the interest of Bishop Kemper in a visit to the Chaplain at Fort Snelling at this time. No one could advise the Church better than the Missionary Bishop of the Northwest; and we may well conclude that the failure was not due to any action on his part, but to the lack of men, and the urgent needs of the white field. Indeed, Michigan, while deploring the difficulties in the way, greatly desired that the liberality of the Church were commensurate with the wants of the members of our own household of faith.

The Bishop does not seem to have performed any official acts at this short visit. In a letter to the Domestic Committee in 1845, occurs the following: "Ascertain from maps the proposed Mission of Greenleaf at Lake St. Croix," where the first frame house had been erected the year before.

No further visit to the Territory was made until May 9th, 1848, when the Bishop visited Stillwater and confirmed four persons, Hannah Greeley, Sarah C. Greeley, Elizabeth J. G. Harris, and Service C. Greeley. This was the first confirmation within the limits of the present State of Minnesota. Of this visit the Bishop says, "Two or three days were passed with the excellent and faithful pioneer missionary, the Rev. E. A. Greenleaf, on the St. Croix. I am exceedingly anxious that Mr. Greenleaf should re-

For the full history of this interesting effort to appoint a special Bishop for the Indian Bishopric see Spirit of Missions for 1843, pp. 76, 77; 134-8; 185-188; 263-4; 347-350; 460-1, and 1844, pp. 110, 137-9; 344-8; 399-400; 413-414, et passim.



main there, for he was the first, and, I believe, is yet the only resident minister in the place. I preached twice on Sunday, and confirmed four persons. There are some settlements in this upper country which I earnestly desired to visit; but my time was limited in consequence of the approaching conventions of Indiana, and Wisconsin. Besides, I had various appointments in Iowa, and the boats were as yet few and very uncertain. I was therefore compelled to take the first opportunity to descend the Mississippi."

Eleazer

The Rev. Ebenezer A. Greenleaf had been appointed missionary of the Domestic Board at Stillwater from April 1st, 1846, with charge of the work in the scattered settlements of the valley of St. Croix, then mere hamlets where mills had been built, or the pioneer had opened a farm. The first service of our Church was held in the house of Elam Greeley on Main Street near Chestnut in June. During the year 1846 three children were baptized, and at Christmas the Holy Communion was celebrated for the first time, four communicants receiving. In June of the following year he solemnized the marriage of John McKusick and Phoebe Greeley, and a few months later, the Rites of the Church over the mortal remains of the young wife were solemnized by the Chaplain at Fort Snelling, who came in a heavy snow storm to bring the consolations of the Church to the desolate home. The missionary writes, "The greater Festivals and Fasts have been observed in private houses, the congregation ranging from twelve to fifty persons." Again, "I have officiated alternately at Stillwater and Prairie Farm, about four miles distant, except one Sunday at the mouth of the lake, where Prescott in Wisconsin, and Point Douglass in Minnesota are now situated; and still another Sunday at Fort Snelling, at the funeral of a son of the Rev. Mr. Gear. He reports one baptism in 1847, three burials, and three celebrations of the Lord's Supper. The total number of communicants in his cure is seven.

In his last Report, closing probably with June 1848, he had said prayers and preached eight times at the Falls of St. Croix, four times at St. Paul, twice at Cottage Grove, sixteen times at Prairie Farm, and about twenty times at Stillwater; he had bap-

tized one child and buried four persons. During the Summer he made an effort to build a house, partly to shelter his family, and partly to furnish a room for a school and for the services of the Church. The building was destroyed by a hurricane almost as soon as completed. This, with other circumstances unfortunate in their nature, compelled him to abandon the field, September, 1848.

After the establishment of the Associate Mission in St. Paul,\ Bishop Kemper made regular visitations to the Territory, some of which were of romantic interest. His first visit to the Mission is dated July 16th, 1851. He pronounces the Absolution as his first official act. At six o'clock the following morning he administers the Eucharist; at 9 o'clock at Morning Prayers, and again in the evening he pronounces the Absolution. He is still in St. Paul the 18th. In a letter dated July 11th, Mr. Breck writes, "We expect the Bishop next week. His first act is to consecrate the little church at St. Paul. We have laid out work enough for him, to occupy him to the very close of August." . . . "When the Bishop comes, the people will pay us visits in successive teagatherings up at the Mission. Tuesday, after the consecration, the wardens and vestrymen are to come up, and thus make the acquaintance of the good Bishop. Again, a few ladies have proposed coming up, at another time, with their husbands and families, to enjoy a social party. Then the Church choir is to come, and then the Sunday-school children. Thus will we endeavor to produce that relationship between the sheep and the Chief Shepherd that ought to exist."*

The Bishop has not left us in his Diary any record of all these social functions; but he was, indeed, occupied to near the close of August. Sunday, July 20th, he consecrated the first edifice erected by our branch of the Church in Minnesota, preached and administered the Holy Communion. In the evening the sermon was by the Rev. Mr. Hanferet. Then follows a rest of two days, when the Bishop is, no doubt busy with the social matters referred to. The "Mission Grounds" are in perfect order, and "sweet in appearance." There is the well-kept garden, "The

Sanford

^{*}Life of Dr. Breck, by Rev. Charles Breck, p. 175.

Mission house, built in the early pointed style," "with its six / gables," on the hill overlooking the future metropolis, the grove of ancient oaks, the bell telling the people below the hour of prayer,—such was the site where now stately buildings rise and busy crowds pass to and fro.

This first visitation of Bishop Kemper to the Associate Mission occupied seven weeks, during which he visited fourteen stations and traveled over seven hundred miles. The Associated Missionaries at the end of the first year had traveled on foot, three of them, over 5,000 miles, and in other ways over 3,000. Their journeyings extended from St. Paul to La Crosse and up the St. Croix to the Falls, and northward to Sauk Rapids. At this visitation the Bishop opened a Parish School on the Mission Grounds. Christ Church had secured three acres hard by the city plot for a cemetery, the gift of the Rev. Dr. Paterson of New Jersey, and the Mission owned five and a half acres of ground.

We add the following in the absence of other printed records as a part of the History of the Church in Minnesota to the close of the year 1851 from a circular issued at Epiphany, 1852.

THE CHURCH MISSIONARY SOCIETY FOR MINNESOTA

The Church Missionary Society for the Territory of Minnesota, was organized in Christ Church, St. Paul, on the 25th day of August, A. D. 1851; the Rt. Rev. Jackson Kemper, D. D., Missionary Bishop, in the chair."

The following Preamble and Articles of the Constitution declare the object of the Society:

PREAMBLE.

Forasmuch as it is the duty and privilege of all persons enjoying the blessings of the Gospel, to aid in its extension as God hath prospered them, therefore we resolve to organize a Society for the wider promotion of Christianity within the limits of the Territory of Minnesota.

CONSTITUTION

ARTICLE II

It shall have for its object the spread of the Gospel, in obedience to, and as administered by that branch of the Holy Catholic Church, known as the Protestant Episcopal Church in the United States of America

Officers for 1852

The Society at its annual meeting held in Christ Church, St. Paul, on the first Thursday after Epiphany, (Jan. 8), elected the following officers and committees:

President—Rev. J. Lloyd Breck; Vice-President, Rev. John A. Merrick; Clerk, Charles Millburn, Esq.; Treasurer, J. E. Fullerton, Esq.; Disbursement Committee, Rev. T. Wilcoxson, Rev. J. A. Merrick, Judge Lambert and J. Parker, Esq.

COMMITTEES TO REPRESENT THE MISSIONARY STATIONS.

Cottage Grove-Messrs. W. R. Brown, Patton and Watson.

Point Douglass-Messrs. Hertzell, Hetherington and Truax.

Itasca-Mr. O. H. Kelly.

Marine-Messrs. Ludden, Von Kuster and Walker.

St. Paul, on the part of Christ Church-Messrs. Lambert, Holland and G. Parker.

St. Anthony, on the part of the Church of the Holy Trinity—Messrs. McAlpin, Sentell and Jenkins.

Stillwater, on the part of the Church of the Ascension-Messrs. Harris, John McKusick and H. Greely.

The Disbursement Committee in account with the Missionary Society:

1851—	DR.
To offerings of Christ Church, St.	Paul, consecration of church—
	\$29.0c
Jubilee* offering, (26 October)	
Christmas offering (25 Dec.)	····· 7.45
Christmas offering, Sunday School	
Christmas offering, parishioner	
	\$46.60
To offerings from Church of Holy	1 1
)\$ 2.37
Jubilee offering, (13th Aug.)	2.70
	\$6.42
To offerings from Church of Asce	,
	.ug.)\$ 1.75
To offerings from Willow River, V	
	3.10
Christmas offering	I.70
	\$ 4.80

^{*}Third Jubilee, Venerable Society, Propagation of the Gospel in Foreign Parts.

To offering from Prairie de la Crosse, Wisconsin— Visitation of the Bishop
To offerings from Mission Brotherhood—
Jubilee offering, (11th Nov.)
Christmas offering 10.00
\$ 20.00
\$123.53
1851— CR.
By printing circulars\$10.00
Missionary Alms chest 5.50
Loan to Christ Church, St. Paul 50.00
Loan to Sewing Society
Balance in Treasury
\$123.53

STATISTICAL SUMMARY OF THE CHURCH IN MINNESOTA FOR 1851

The Church in Minnesota is governed by the Right Reverend Jackson Kemper, D. D., Missionary Bishop of the Northwest.

The Clergy:—Of the Mission, Rev. J. L. Breck, Rev. T. Wilcoxson and Rev. J. A. Merrick, (Deacon).

The Clergy:—Of the Garrisons of the United States, Rev. E. G. Gear, Ft. Snelling, commissioned 1838; and Rev. S. W. Manney, Ft. Ripley, commissioned 1851.

The Associated Mission was organized in the Church of the Holy Communion, New York, on Trinity Sunday, (26th May), A. D. 1850.

Number of Stations, 10; (not including 5 in Wisconsin).

Ecclesiastical students, 3; Churches, 3; corner stones laid, 3; viz: Of Christ Church, St. Paul, Sept. 5, 1850; Church of the Holy Trinity, in St. Anthony, Oct. 30, 1850; Church of the Ascension, in Stillwater, May 29, 1851, (Festival of the Ascension).

Church consecrated, 1; Christ Church, St. Paul, 20 July, 1851, by the Rt. Rev. the Missionary Bishop.

Number baptized by the Mission (adults 13; infants 56), total 69.

Members of the Church in Minnesota by holy baptism, on Register, 178. Members of the Church, confirmed since the opening of the Mission, 13. Whole number of the confirmed in Minnesota, 87; Communicants added by the Mission, 16; Whole number of communicants in Minnesota, 75; marriages, 4; burials, 8; Sunday school catechists, 14; scholars, 108; primary church school, 1; offerings, \$1,352.22, viz:

Christ Church, for missions and Missionary Society 54.05 In St. Anthony—of citizens towards the erection of the church of
the Holy Trinity 112.11
Of Church of the Holy Trinity, general expenses of parish 10.55
For missions and Missionary Society 9.09
Other stations contributions for missionary objects 90.92
Total of money contributed from the beginning of the mission to
Jan 8th, comprising 18 months\$679.15
A lot for the Church in St. Paul, gift of an officer of the U. S. A.,
Fort Snelling\$ 75.00
A lot in St. Anthony, gift of Steele and Russel, Esqs 100.00
A lot in Stillwater, gift of John McKusick, Esq 200.00
(Offerings for erection of church in Stillwater to be given in next report.)
Church furniture, gift of officers of U. S. A., at Forts Snelling and
Ripley 109.00
Church furniture, gift of citizens of St. Paul 49.62
Offerings in kind from citizens in the Territory 139-45
Contributed, total value from the beginning of the mission to Jan. 8th, (18 months)\$673.07
General total\$1,352.22

In obedience to the Pastoral of The Bishop, (Pastoral Letter, July 7, 1851,) the Associated Mission united with the American and English Churches in celebrating the Third Jubilee of the Venerable Society for the Propagation of the Gospel in Foreign Parts, the fostering care of which our ancestors enjoyed nearly a century. The celebration took place in this Territory in October and November, 1851; the Jubilee Sermon was preached on behalf of The Mission by Rev. J. A. Merrick.

Of the Church Missionary Society Mr. Breck thus writes to Bishop Kemper under date of October 16th, 1851: "This Society is calculated to do much good for this Territory . . . You will perceive that it will answer in the stead of a Diocesan Convention for some time to come—the best kind of a Convention for a new field. It has no legislation on the subject of Canons."

The result of The Bishop's visitation was an entire change in the future plans of Mr. Breck.

Mr. Breck came to Minnesota for the express purpose of establishing a "Mission upon the same principles as he had done

inster late Historial

in Wisconsin, and this, too, with the sanction and approbation of Bishop Kemper. The work, accordingly, was carried on for a little more than a year with this full intention. But Nashotah threatened to abandon the work there if Mr. Breck and his associates persisted in the purpose of a Theological School in connection with their work.* Mr. Breck, therefore, on this being communicated to him by Bishop Kemper concluded to suspend the plan of a second Nashotah to a more propitious time. But how much pain it cost him will be seen by an extract from a letter to Bishop Kemper dated October 16th, after his visit: "I am rejoiced at your assurance, Sir, that you are interested in this Mission:—we could not doubt an interest after consenting to spend so much time with us; but we did think, Dear Bishop, that Wisconsin stood much in precedence to this new Territory; whereas, we fondly wished to view you, Sir. under the title of Bishop of the Northwest, as much our own as Wisconsin, and, perhaps, a little more so, being ourselves so young and tender as a Missionary Field. We cannot but be satisfied with the kind words spoken formerly to Brother Wilcoxson and myself, Sir, in the little upper room, . . . and hope we are not to understand your letter in its agreement with that conversation. My dear Bishop, how can we work without men?† And for a Mission in Northern Iowa, the Green Lake Country, or elsewhere, we have none from Nashotah, and it is wrong to expect any from The General Seminary or the East. We cannot expect any will join us from Nashotah if the spirit that I am informed exists there against myself, on that peculiar mode of Mission, is really so, as stated to me. But I would not allude to personal reproach were it not to show to my Bishop that all expectation of men joining us from Nashotah has been taken away from us. We offered in person there, and in writing from this place, to be added to your work, and in prayer for the other; but this was declined, not on the part of the officers of the House, but the brethren there. But we are truly and deeply interested in Nashotah, and will continue to do all that is in our power for her

^{*}See letter of Father Gear to the Churchman; (New York) in 1860. *Referring to that feature of the St. Paul Mission, education of men for the Ministry.

furtherance in any good work, and will rejoice at any graduate, whether for Wisconsin, or any other portion of the vineyard. Furnish the men and we will try, with Divine assistance, to do the work of Missions-in-the-Field. If men cannot be sent to us, whence are they to be had to do this work?"

We have given this quotation at length as the connecting link between the St. Paul Mission and the Mission to the Chippeways.

We believe the following letter has never appeared before in print.

Mission House, St. Paul, Minn.

30th Jan'y, '52.

Mr. Dear Bishop:—The following resolutions passed yesterday unanimously at our stated meeting:

Ist Resolution, "That a committee be appointed to confer with the Bishop as to the whole plan and operations of this Mission in Minnesota, and if judged impracticable here that his advice be taken with regard to its adaptation for Oregon."

On motion the Dean was appointed the Committee.

2d Resolution: "That in case the Bishop decides that the Mission as contemplated by us be impracticable in Minnesota, he be assured of our willingness to work in Oregon, provided the practicability be admitted and all obstacles be removed."

Having been appointed this committee, my Dear Bishop, I would respectfully ask in behalf of my associates, whether the training young men for the Ministry be judged by the Bishop to be impracticable in Minnesota, and whether he would disapprove of our application for a "Missionary College" charter at the present sitting of the legislature? If impracticable here, whether he would judge such an institution adapted to Oregon. If so, we assure him of our willingness to go there as soon as practicable. The whole plan and operations of this Mission, comprehended in a Mission House for training young men for the Ministry, and in a Mission Field wherein parishes are raised up and prepared for a settled clergyman, are so familiar to your mind that I cannot think it necessary to enlarge upon it. We have for some time past been thinking of a charter for a Missionary College, but did not wish to apply before knowing your

mind. We shall take no step in forming an Indian Mission until we receive the advice of the Bishop on the above important feature of our system. Doubtless in Oregon we should find abundant scope for work amongst the Red Men of that field.

The reply of The Bishop may be understood by the following extract from a letter of Mr. Breck of 11th March, 1852:

"The 'Brethren' have requested me to forward you the following resolution: 'That we acquiesce in the Bishop's advice, on the subject of a Theological School in Minnesota, and confine ourselves to the missionary field in our individual capacity for the space of three years, for which we pledged ourselves one to the other.' It is not contemplated, Sir, that the close of three years will close this Associated Mission,—the rather, if any men came at all, to enlarge it,—but that the binding obligation is let for the three years. We are satisfied to make Minnesota and the Northwest the future scene of our humble endeavors for the planting of the Cross of Christ in our land. It is too late the present year to apply for a charter, the intervening period will be favorable in arranging all matters, and in receiving the advice of the Bishop at his next visitation. I trust the following resolutions will be acceptable to the Bishop, as well as President Cole and Adams, 'That we hereby adopt the Nashotah House as the divinity training school for the Minnesota Mission, until such time as provision shall be made in Minnesota by the future ecclesiastical authority.' 'That arrangements be entered into with the Nashotah House for the education of Divinity students for the Minnesota Mission.' Again, 'That the Dean inform the Divinity students at present in our house, that we have adopted Nashotah House as our 'Divinity Training School,' as above, and that if they are disposed to receive our advice to go there, that we shall do all that is within our power to assist in their support, recommending them to view their position thereat as candidates for the ministry within this mission. Please ask Bro. Cole to answer my last, that I may at once make arrangements respecting the two young men with us. . . . There are two young men in the East, one a candidate, the other ready to be admitted, who have conferred with us respecting coming to Minnesota, and we shall of course, do all in our power to have them enter Nashotah in place of this Mission; and, in like manner, we shall advise all applicants from time to time, and the men entering there with our agreement recognized by them to return to us for at least three years work of itinerancy, or other position recommended by us, if this is not inconsistent with our present ecclesiastical authority, we shall expect to support in the usual annual payments, and in this the Church in the East must fully sympathize, and it will bind the two missions together in a degree of power hitherto unknown to American missions"

A few days later he writes: "My last [letter] will please and quiet Brother Cole, and if men will only come from Nashotah here I am also satisfied. . . . I think my two last will sufficiently answer the question, Dear Bishop, that you put to me; if they do not, please say so, and I will enter fully into the subject. A charter to lie dormant would be of very little use, and the people would consider it very strange to ask for college powers and make no use of them."

This "concordat" seems to have satisfied both sides, and Mr. Breck at once entered, with the Bishop's approval, upon his work among the Red Men in the Chippeway country. Before he took leave of St. Paul Bishop Kemper made a second visitation to the Minnesota Mission.

In his Report to The General Convention held in the City of New York in October, 1853, Bishop Kemper says: "In Minnesota there are now seven clergymen, all of whom are actively employed at their respective stations. The Rev. E. G. Gear is Chaplain at Fort Snelling, and Rev. S. W. Manney, Chaplain at Fort Ripley. Both these brethren are deeply interested in the sacred cause of Missions, and while the one is in the frequent exercise of kind offices with the Bishop and Clergy at Rupert's Land, which is on our northern border, the other affords much aid and encouragement to the efforts now being put forth for the establishment of permanent Missions among the savage Chippeways. The Rev. Mr. Chamberlaine is officiating under prospects of great usefulness at the Falls of St. Anthony, where the small church erected eighteen months since is being enlarged, and where, with the assistance of his devoted wife, he intends to establish a Church School for Girls. The Rev. E. A. Greenleaf has returned to this country, and is now officiating at Sha-ko-pee, a village just commenced on the Minnesota, (formerly St. Peter's,) thirty miles above its mouth. An immense country, including a large portion of the territory west of the Mississippi, and bounded on the north by the line which separates us from the British Provinces, has lately been purchased by our Government from the Sioux. Into this country during the present year a vast number of emigrants have moved, and it has been a source

of much gratification to me that at so early a period of its settlement we could have at least one representative of the Church. The Associated Mission, which was alluded to in my last Tri-Annual Report as having just gone to Minnesota, and which then consisted of the Rev. Messrs. Breck, Wilcoxson and Merrick, were abundant in their labours, which were greatly blessed. Could their number have been increased in any way proportionate to the growth of the Territory the result in all human probability would have been most gratifying. But to this hour no one has been added to their number, while the sickness of one of them, the demand from such a place as St. Paul, which has now, perhaps, 5,000 inhabitants, for constant Sunday services, and the unexpected call to commence an Indian Mission, has almost broken up the Association. Mr. Wilcoxson now devotes himself to the growing Parish at St. Paul. Mr. Breck went last year one hundred and fifty miles above the Falls of St. Anthony, and on the banks of Kay-gee-ash-koon-si-gan, or Gull Lake, began a series of labours for the conversion and civilization of the red men of our country, of which the governor of Minnesota, officers of the army and intelligent half-breeds have spoken to me in high terms of commendation.

In this Territory I have visited St. Paul, St. Anthony, Fort Ripley, Cottage Grove, Point Douglass, Red Rock, Fort Snelling, Stillwater, Marine Mills, Gull Lake and Sauk Rapids. In May, 1852, I admitted the Rev. John A. Merrick to the Priesthood. Twenty-eight persons have been confirmed, one at Fort Ripley; nine at St. Anthony; and eighteen at St. Paul. Three churches have been consecrated: Christ Church at St. Paul, the Church of the Ascension at Stillwater, and the Church of St. Columba at Gull Lake. Towards the erection of these buildings there have been noble contributions from the Rev. A. B. Paterson to the Church at St. Paul, from three ladies residing at the East to that at Stillwater, and from a true Jerseyman to that of Gull Lake. I have already reported that the congregation at St. Anthony were already compelled, on account of the increased number of worshippers, to enlarge their building. Had it not been

for this circumstance the Church at that place would likewise have been consecrated. It will be gratifying to know that when I left the Territory the Church at St. Paul was being enlarged.

From the reports which the clergy have made to me I am happy to state that during the last three years the baptisms have been: Adults, twenty-nine; infants and children, one hundred and thirty-four; communicants, one hundred and twenty-one; marriages, twenty-two; burials, twenty-eight; Sunday School Teachers, six, and Sunday School pupils, thirty-five. Of the above baptisms there were three converted Indians and eleven children of the Chippeway Nation.

In his Report to the General Convention held in the City of Philadelphia in October, 1856, Bishop Kemper says: "The prospects in relation to Minnesota are truly encouraging. Among its early settlers, and especially among the tens of thousands who have gone thither this year, are many Episcopalians, who are earnestly requesting the privileges of the church at their new homes, and who will soon be enabled to establish self-supporting parishes if we now act generously and with promptness. I have been there four times, and contemplate another extensive visitation before the close of this year. The climate is bracing and healthy, and the soil far exceeds in productiveness the most sanguine expectations of its pioneers. I have confirmed seventysix persons, of whom twenty-two received that holy rite at the Mission among the Chippeways. There are two candidates for the ministry. Five clergymen have been received into the Territory, viz.: The Rev. John V. Van Ingen, D. D., the Rev. E. Steele Peake, the Rev. Joshua Sweet, the Rev. J. W. McIlwaine and the Rev. D. B. Knickerbocker, while the Rev. B. S. Judd has been added by ordination, and the Rev. Ezra Jones, although still belonging to Connecticut, is officiating at St. Peter. These reverend brethren, with those devoted men who were already on the ground when you last assembled in council, with the exception of the Rev. John A. Merrick, who was transferred by me to Pennsylvania, are laboring faithfully and effectually, and are now twelve in number. I will add to this Report the parochial statements of some of them. Two churches have been consecrated, that of Holy Trinity Church, St. Anthony, and that of Trinity Church at St. Alban's. These, added to those already reported, make five buildings which have been dedicated to the worship of Almighty God. It is gratifying to add, that eight others are in contemplation, or are partly built."

The Parochial Reports referred to by Bishop Kemper for the

three years are as follows:

Rev. J. S. Chamberlaine of St. Anthony Falls reports: Baptisms, forty-seven; confirmations, twenty-two; new communicants added, twenty-four; communicants added by removal, forty-six; marriages, eight; burials, eleven; parishes organized, five; stations occupied, but not organized, five; churches consecrated, two; cornerstones for churches laid, four; churches built or building, six.

Rev. J. A. Russell of Stillwater reports that when he arrived, sixteen months since, he found eight communicants and a congregation averaging from eleven to fifteen persons. He has now nine communicants, and the congregation numbers thirty to forty persons. In the Sunday School there are now twenty-one scholars and seven teachers. He has married three couples, baptized six children, and buried six persons. The Holy Communion has been administered eight times. There are fourteen families connected with the congregation. For one year Mr. Russell officiated in Hudson, Wisconsin, every Sunday afternoon during summer, and twice a month during winter.

The Rev. Timothy Wilcoxson reports, Hastings, that his first year's work is in the Register of the Church at St. Paul. During the next there were twenty-two baptisms, and six persons were added to the Communion. Concerning the past year, he says, six persons have been confirmed, and two have been added to the Communion; nineteen infants and three adults have been baptized; two parishes have been organized, and one cornerstone laid. The frame of the church at Hastings is up, and he hopes it will be occupied in November. The number of communicants within his Mission is forty-three. Total offerings for the past year, \$79.67. Contributed at Hastings towards the building of the church, \$800.





E. G. Gear.

Chaplain at Fort Snelling, 1838-1858

Rev. E. G. Gear, Chaplain at Fort Snelling, Minnesota, reports: Infant baptisms at the Fort and the immediate vicinity, seventeen; marriages at Fort Snelling and St. Columba, seven; funerals, six; confirmations, including one from the Fort confirmed at Christ Church, St. Paul, two; present number of communicants, eight. The Chaplain adds: "In addition to the regular services in the garrison, I have performed Divine Service and preached many times in other places and done all in my power to advance the general interests of the Church in the Territory."

The Rev. Joshua Sweet reports from Fort Ridgely,* Minnesota, of which he is Chaplain: "I reached this Fort the 31st of May last. Since that time I have celebrated Divine Service every Sunday except four. Two of these I was sick, and two there was no room prepared for it. I have also celebrated the Holy Communion several times, intending to do so every first Sunday in a month, but, as we have had no certain place for service, but made use of one room, then another that happened to be vacant at the time, I have not had Communion as often as once a month." When he wrote there were three communicants.

The Rev. John Visger Van Ingen, D. D., Rector of Christ Church, St. Paul, Minnesota, has made a long and interesting report. The Church has been twice enlarged and a school room attached to it during his ministry. In labors, hospitality and self-denial he has abounded. His time has been devoted necessarily to St. Paul, a growing town, and nearly ten thousand people; yet in various ways, by occasional journeys, by securing lots in new villages, etc., he has greatly promoted the interests of the Church in Minnesota. His statistics are as follows:

Families, 102; Communicants, 105; Baptisms, infants, 34; adults, 13, total 47; Confirmations, 25; Marriages, 19; Burials, 41.

Public Services on all Sundays twice, and during Lent, Advent and preparation for Confirmation, services daily, and often twice a day, with brief lecture.

^{*}Fort Ridgely was on the Minnesota river about twelve miles below Morton, or Birch Coulee.

PROCEEDS OF WEEKLY OFFERTORY

- 1. For Parish Expenses to Aug. 3, 1856, near two years, \$581.30.
 - 2. For Alms and Missionary purposes, \$483.86.
- 3. These, exclusive of offerings in money for an Orphan Home, amounting, besides land, to more than \$1,000.00.

And also, exclusive of generous benefactions towards defraying expenses of the Rector's removal and his support, \$500.00.

The Rev. B. S. Judd reports that since his ordination he has officiated generally twice every Sunday, and always within the extensive Mission of the Rev. Mr. Chamberlaine. He has besides solemnized one marriage.

The Rev. E. Steele Peake has sent me the following report:
Missionary labors in the Minnesota Valley during the year
of our Adorable Lord 1856, together with the latter part of 1855.

"During the remainder of the year, this place was visited at regular intervals of five or six weeks.

"Traverse des Sioux, which is a mile east of St. Peter, and is in reality a part of the same town, has been the place for holding the evening service on the occasions referred to. These two places together contain already nearly one thousand people and are rapidly increasing in population.

"Mankato, which lies at the mouth of the Blue Earth River, near the Great Bend in the Minnesota, twelve miles above St. Peter, has also been regularly visited, and we have had several week-day evening services in the school house there. It still needs, and will in time well repay the care and attention of the missionary. Regular services have been held on week-day evenings at LeSueur, Henderson, Belle Plaine, once in six weeks. Occasional services have been held at Fort Ridgely, at the agency of the Winnebago Indians, at the agency of the Sioux Indians, as well as Chaska, South Bend, and Sand Prairie.

"During the months of November and December, (1855), services were celebrated regularly, morning and afternoon, each Lord's day at St. Peter's Church, Shakopee. An interesting Sunday School was collected, and a Bible class, composed of young people, and some heads of families, was formed and instructed by the Missionary each Sunday afternoon before the evening service. Services were held in the church on the 30th of November, being the festival of St. Andrew, and the Holy Communion was administered for the first time on the first Sunday in Advent, seven communicants of the Church being present. At Christmas time, the Church at Shakopee was beautifully decorated with evergreen of sweet smelling

cedar. Divine service was celebrated on Christmas day and on all the other Festivals throughout the year, when the Missionary was at this station. On St. Stephen's day the ladies of the congregation gave a supper, the proceeds of which, amounting to \$70, were solemnly offered to God and were used in furnishing the church with proper seats, a neat white walnut chancel rail, and a chancel carpet.

"Besides the improvements mentioned, the church has been recently painted, an altar of walnut wood has been placed in the chancel, steps have been built at the entrance, and the windows furnished with linen curtains.

"I visited St. Peter for the first time on the 15th day of January, A. D. 1856, and found here a great desire on the part of several of the people for the ministrations of the church.

"Five communicants from various quarters of the world were living here who had been deprived of the privilege of attending our sacred services for more than a half year.

"On Sunday, January 20th, we held service in the school house, which was well filled. The holy communion was celebrated, only two communicants being present. The rest were detained by sickness in their families."

A summary of the work at the Mission of St. Columba gives the results of the three years, ending September 1st, 1856, one year before the interruption and temporary suspension of operations, as follows:

Adults baptized, 30; children baptized 49; total 79. Adult Romanists received by public profession of faith, 3; confirmations, 21; communicants, 8; marriages, 6; deaths, 3. Present number of Ojibway Christians, 98.

Offerings for the support of a Divinity Student at Nashotah, \$131.28. Public services in Ojibway language. Daily public service. Holy Eucharist, monthly for natives; each Lord's Day for the missionaries and teachers. School children, 42. Living in the Mission, 20.

Assistants at St. Columba, J. Johnson Enmegahbowh, interpreter; Samuel Hall, candidate for Holy Orders, teacher; Charles Selkrig (son of Rev. Mr. Selkrig) student for the Ministry, curator; Miss Lydia B. Frink, teacher; Paul Cornplanter (Seneca) farmer—all communicants.

Rev. E. Steele Peake to take charge in October. The General Government has promised one hundred and sixty acres of land round about the St. Columba building.

Two white children have been baptized in the Church; two white couples married, and there are twelve white Communicants in the two Missions—St. Columba and Kesahgah.

In the beginning of Trinity 1856 we began a new station at Kesahgah, sixty miles north, and the second Sunday after Trinity laid the cornerstone of the first Christian habitation there. This band numbers one thousand. The general government made a treaty with these Indians in 1855, and has appointed this Mission in charge of their school. The assistants are George Bungo (Ojibway) interpreter; Mrs. Breck, matron; Miss West, teacher; Miss Heron, teacher; Mrs. Reese and daughter, assistants; John Parker, carpenter; C. W. Rees, farmer.

A number of earnest appeals have been received to establish Missions among the Indians.

Bishop Kemper presided in the Convention of 1858 held in St. Paul's Church, St. Paul, and also in that of 1859, held in the same place.

He was present at the consecration of the Cathedral of Our Merciful Savior in Faribault in 1869, and at one of the services preached with more than his wonted fervor. It was a sermon long to be remembered. It was his farewell visit to Minnesota, as it proved; and those who heard his words and saw his venerable form looked upon him as a father in Israel. He guided The Church in Minnesota in its early days through a perilous season, and he was a faithful shepherd of the flock of God.

The following estimate from the pen of the Hon. Isaac Atwater, Editor of the St. Anthony paper, appeared after a visitation of the Bishop in 1852.

"Bishop Kemper appears something over fifty years of age. Although his hair is assuming a silvery grey, time has in other respects dealt lightly with him; for his frame is erect, his step is as firm, and complexion as ruddy, as thirty years ago. His countenance bears the unmistakable impress of benevolence and kindness of heart. You cannot look upon his bland open countenance and portly frame, strong with vigorous health, without feeling that the heart within dwells in perpetual sunshine.

"On a beautiful and quiet farm in the eastern part of Wisconsin, while not engaged in the arduous duties of his station, in unostentatious dignity and unaffected simplicity, he illustrates in his daily life, all the Christian virtues of the Gospel which he so successfully and eloquently preaches.

"In action he is not a disciple of the Demosthenean eloquence. His ges-

Lee Errata p.11. tures are few and not remarkably graceful, though generally appropriate and well timed. He has a voice of great sweetness, musical in its intonations, which he manages with skill and effect. There is something in the tone, inflections, and volume of his voice as he reads a hymn, or the sublime service of the Church, that convinces you there is heart, soul, feeling there.

"His sermons are logical, instructive, and practical. Some of his sermons are beautiful specimens of elegant composition; but in general would not receive as much attention in print as when falling from the author's lips. Much of their power consists in delivery, in the speaker's earnestness, sincerity, and unaffected goodness. He preaches to the heart rather than to the head, appeals more to the moral sentiments and warm sympathies of the soul than to the intellectual and reasoning faculties. He is always elevated, solemn, and impressive. He never lets fall a trifling remark, or one calculated to raise a smile on the countenance of his hearers. Nor does he pause to entertain his audience with touches of fancy or flights of imagination.

"Bishop Kemper displays in his sermons nothing of the subtle metaphysician. It requires no careful thought or intense application to follow him in his train of reasoning. Sentence after sentence, big with important truth, rolls from his lips and falls with most irresistible persuasion and convincing eloquence on the heart of the sinner. He does not inform the intellect and leave the heart unaffected.

"In the social circle Bishop Kemper is at once dignified and affable, frank and open in conversation, perfectly at ease himself, and possessing the happy faculty of making all within his influence feel the sunshine of his presence. It is in the interchange of the 'gentle courtesies and sweet amenities' that some of the loveliest and most striking traits of his character are displayed. In him are blended the varied characters of the faithful minister, the kind neighbor, the disinterested friend, the patriotic citizen and the refined gentleman."

Such was the man who went up and down our valleys, visiting our feeble Missions and presiding in our Convocations and Councils. "To the worldly," says Bishop Whipple, "he showed the beautiful simplicity of a life of self-denial." Said a prosperous Western man, pointing to Bishop Kemper, "Yonder is the richest man in Wisconsin." A ripe scholar who had been perplexed by doubt said, after one of his sermons: "He has helped me today." "I shall never forget," says Bishop Whipple, "how my heart was touched when a laboring man gave me one hundred dollars to put a window in my cathedral in honor of the Bishop

whom he loved." "He was always and everywhere a bishop." "In the lumberman's camp, in the Chippeway lodge, in the log cabin or the city home men saw in the simple grandeur of his holy life 'the sign and seal of his apostleship'."

CHAPTER II

THE PIONEER CHURCHMAN: REV. EZEKIEL GIL-BERT GEAR, D. D., CHAPLAIN U. S. A.

The "beginnings" of The Church in Minnesota cluster around Fort Snelling. Mrs. Van Cleve writes: "Another of my earliest recollections is the Sunday School established by Mrs. Colonel Snelling and my mother. There was no chaplain allowed us then, no Sabbath service." . . . "They, therefore, gathered the children together on Sabbath afternoons in the basement of the commanding officer's quarters and held a service with the aid of the Episcopal Prayer Book, both of them being devout members of that branch of the Church. . . . There are good grounds for believing [this] the first S. School organized in this Northwestern region, perhaps the first northwest of Detroit."*

Fort Snelling first occupied 1821. See Dr. Neill's His. of Minnesota, p. 339. Note.

"In 1828 the Rev. Clement F. Jones was appointed Chaplain. He is highly commended by the Board of Missions for information furnished concerning Indian character and disposition to receive the Gospel." As the duties of the Chaplain at this early date were necessarily restricted to the post, we need not speak of his work further.

In the latter part of the year 1838 the Rev. Ezekiel Gilbert Gear, Missionary at Galena, was appointed Chaplain at Fort Snelling, and at the earnest solicitation of General Brooks and the officers at the fort decided to accept the position. Accordingly he wrote, informing the Domestic Committee of his decision, and begging them to accept his resignation.†

"A considerable settlement," he adds, "has already been commenced in the neighborhood of the fort, and it is the understanding that I am to be at liberty to extend my labors among them.

^{*}Life Long Memories of Fort Snelling, Chapter V, pp. 38, et seq. †For letters of Rev. Mr. Gear, see Spirit of Missions, and Gospel Messenger. For the use of the latter the writer is indebted to the Rev. Charles W. Hayes, D. D., Registrar of the Diocese of Western New York.

Without drawing any support from the Committee, I beg they will consider me as under their direction, and allow me to still make reports to them as heretofore."

This letter having been read at a meeting of the Committee held November 5th, 1838, the resignation of Mr. Gear was accepted, and the "Precinct of St. Peter's," Iowa, as the region about Fort Snelling was designated, was adopted as a station of the Domestic Board, with the following resolution: "Resolved, That the Rev. E. G. Gear be appointed Missionary to the "Precinct of St. Peter, Iowa, and that the committee accede to his kind proposal to act without a salary."

At this time there was not a single clergyman of the Church in the Territory of Iowa, which then included Minnesota, and only a few occasional services had been held in all this wide region. A settlement had been begun in the neighborhood of the Fort, and the Chaplain was at liberty to extend his labors among these people without drawing any support from the Domestic Committee. Those to whom he ministered were mainly the officers and soldiers, with their families, the Indian Agents and employees of the Fur Company. Father Gear brought to this work the experience of a ministry of twenty-three years, passed in missionary work, in the main under Bishop Hobart. An acquaintance with the Oneida Indians in New York had awakened a deep interest in the remnant of this unfortunate race. The Rev. Mr. Gear was eminently fitted for the work whereunto he had been called in the Providence of God.

An accident, which left him permanently lame, delayed his entrance upon active duty. A letter bearing date of May 4th, 1839, speaks of the arrival of himself and family "with the first boat up."* A little later he writes: "The whole number of souls inside the walls, including officers and families, is about 200." "The American Fur Company's establishment and two or three other families, and a few French and half-breeds, embrace all the civilized population of the neighborhood."

Father Gear, as he was affectionately called, held Divine Service at the Fort every Lord's Day. The officers and their families,

^{*}Mr. Gear reported for duty April 28th, 1839.

many of the soldiers, and a considerable number of those without the Fort attended regularly. Attendance was voluntary. As yet there were no communicants outside his own family. On Christmas Day he celebrated the Holy Communion for the first time. Five persons, one a private soldier, received the Blessed Sacrament. Three children had been baptized and two marriages solemnized. He had also gathered a Sunday School of a dozen children within the garrison. In a letter written in 1840 he says: "At our last Communion fourteen partook, a majority being Methodists, Presbyterians and Swiss Protestants connected with the Missions among the Sioux and Chippeways. Among these was a native Chippeway, who was afterwards a member of the St. Columba Mission, and was the first Indian ordained in our Church in the United States—the Rev. J. Johnson Enmegah-bowh."

The condition of the Indians attracted his early attention. "Would to God," he writes, "that our Church could be roused on the subject of Indian Missions." There were three or four Missionary establishments under the direction of the Methodists, Presbyterians and Swiss Protestants; but at that time little had been accomplished. Recently a great battle had been fought between the Sioux and the Chippeways, in which about two hundred had been killed. At length a treaty of peace was made between these hostile tribes, and the principal chief of the Chippeways, Hole-in-the-Day, called upon Father Gear, and after a long conversation asked that a clergyman might be sent among them. This Father Gear promised to make known to the Church, and to communicate to him the result.

Accordingly, he writes: "A native Chippeway, well qualified to act as interpreter, catechist, schoolmaster, translator, and teacher of the language, is on the ground, willing and anxious to cooperate with us. He is decidedly of the opinion that our services are better calculated to impress and interest the Indians than any other. I gave him a Prayer Book when I first became acquainted with him, and he informs me that he has translated some portions of it into the language, and could readily prepare it for the press."

We may, therefore, consider the mission of Father Gear as

more far reaching than could have been foreseen; and justly think of him as the Father of the Chippeway Mission of our Church in Minnesota.

It appears from a record on one of his sermons that Father Gear held a service in St. Paul and preached December 24th, 1845. In 1846 the site of St. Paul "was chiefly occupied by a few shanties owned by 'certain lewd fellows of the baser sort,' who sold rum to the Indians and the soldiers." In 1848 St. Paul was just emerging from a collection of whiskey shops and birch-roofed cabins, with here and there a frame tenement. The population had increased to 300. The early religious services in St. Paul were held in the house of Henry Jackson, which was open "to all ministers in good standing." The first public building was the little school house, "a little log hovel covered with bark and chinked with mud, about 10 by 12, formerly a blacksmith shop." Here the first service of the Associate Mission was held in St. Paul on the 30th of June, 1850.

It is also pretty certain that Father Gear preached the first sermon at St. Anthony Falls, under date of February 5th, 1848. We find no service prior to that. The village was not even platted. The first school was opened more than a year later. There was no mail, nor had any religious society been organized.

The interest in the Church grew so that at Christmas, 1849, services were held in the new school room in St. Paul, which was decorated for the occasion. The services also became more frequent, being held every other Sunday; and measures were taken to organize a parish and build a church. Father Gear continued to hold service until the arrival of the Rev. J. Lloyd Breck and his associates, Messrs. Wilcoxson and Merrick.

The time had now come when "he was to give up his charge into younger hands." "The Church's Holy Service had been offered, and the venerable pioneer rose to give notice of the next appointment to be filled by others. Leaning upon the school desk, he spoke of the heartfelt satisfaction it gave him to think that in future the services of the Church would be held more frequently." But soon, either from excited emotion or from being unaccustomed to extemporaneous speaking, or perhaps

from both these causes, he seemed to want words to express his gratitude. But it was only for a moment. When words of his own failed him he turned to the inspired song of his devout Psalmist in the Evening Prayer, not only with his accustomed energy and devotion, but also with the heightened fervor and pathos that the time and place seemed to inspire: "Praise the Lord, O my soul, and all that is within me praise His Holy Name."

The venerable Chaplain was a frequent visitor at the Mission House in St. Paul, which he made bright by his genial face and a fund of wit and humor. On these occasions he became a partaker of the "frugal meal and the simple dessert," with the usual dressing, "seasoned with the usual joke," as described in the early chronicles as "none too good for Ministers." At the request of Mr. Breck he laid the cornerstone of Christ Church, St. Paul. He also preached the first sermon in the Church of the Holy Trinity at St. Anthony Falls. He held a service at Shakopee August 3d, 1853. He was in frequent communication with the Bishop of Rupert's Land, who was his guest from time to time; and his quarters at the Post were a hostelry for the clergy. He had been instrumental in bringing the Associate Mission to Minnesota. In one of his letters, with vision almost prophetic, he describes the man who afterwards became the Apostle to the Red Men, James Lloyd Breck. He was a member of the Council that elected our first Bishop in 1859. He faithfully served the Church in many positions of honor. He was chairman of the first Standing Committee appointed by Bishop Kemper at the first convocation, held November 4th, 1854. He was chairman of the committee appointed to draft a constitution and canons in 1856; was a delegate to the General Convention of 1859, and an active member of the Councils of the Diocese. His letters are full of interest. Those written upon the occasion of his visits with Bishop Whipple to the Indian Mission charm by their description of Indian life and scenery. They show that the writer was familiar with the best specimens of literature and versed in classical lore.

After the abandonment of Fort Snelling in 1858 Father Gear continued to officiate regularly for the few families residing there

3 See Errata page 11.

and at Mendota until his appointment as Chaplain at Fort Ripley in the spring of 1860. Here he was able to be of assistance to Enmegahbowh, who was only in deacon's orders; and after the removal of the Rev. Mr. Peake in 1862 Father Gear was for some time the only priest in the upper Mississippi country. In 1867 he was retired from the U. S. service and removed to Minneapolis, where he resided until his death, which took place October 13th, 1873, at the age of eighty years and one month. He was the Senior Presbyter of the Church in the United States.

"The Bishop, twelve of the clergy and a large concourse of sympathizing friends followed his mortal remains to the grave. Just as the service closed, a gentle rain, soft as the drops of an April shower, fell in and around the open grave, reminding us of the beautiful words of the poet."

In person Father Gear was tall and resembled in figure Philip Brooks. His eyes were black, with heavy eyebrows; his countenance beaming with a smile. One could not forget that face, whether he spoke in persuasive tones, or expressed the strong convictions of his heart. In his eulogy Bishop Whipple says:

"I have met on this western border those whom he won to Christ as children forty years ago; and one of the earliest memories of my childhood is of his holding a missionary service in my native village." "I owe to him a deep debt of gratitude for all his hearty sympathy and loving aids in the trials of my first Episcopal experience. When many doubted the wisdom of missions to the Indians, he urged it as a duty to Christ. He often said, 'We have nothing to do with results,—we must do the work for God. We shall find the fruit in the Resurrection."

"I have seldom been beside a sick bed which so reminded me of two blessed sayings of Holy Scripture: 'At eventide there shall be light;' 'the hoary head is a crown of glory if it be found in the way of righteousness.'"

almost

Note. The Rev. E. G. Gear was not only the senior presbyter of the Church in the United States and in the Diocese, but was in longer residence in Minnesota than any other at his death. From 1838 to July 1850, with the exception of two years, he was the only clergyman of this Church in the Territory.

CHAPTER III

"THE APOSTLE OF THE WILDERNESS"—REV. J. LLOYD BRECK, D. D.: "THE MISSION IN THE FIELD"

In 1849 the Rev. Mr. Breck, during a visit in the East decided to resign the Presidency of "Nashotah House" in Wisconsin and to plant a new Mission in the Territory of Minnesota. He was joined by the Rev. Timothy Wilcoxson, Priest, of the Diocese of Connecticut, and the Rev. J. Austin Merrick, Deacon, of Philadelphia. The three met on Trinity Sunday in the Church of the Holy Communion in New York City, where, at their request the Rev. Dr. Muhlenberg organized "The Associate Mission for Minnesota." After a short visit to Nashotah thev reached Prairie La Crosse late Saturday night June 22d, where on the following day they held the first service of the Minnesota Mission. A child was baptized and the Holy Communion administered to some German Lutherans. "Right or wrong," writes Mr. Breck, "we could not deny them; and giving notice for a service on the next day, Monday, we administered the same to four that presented themselves for this Sacrament."

This being the Festival of St. John Baptist, the clergy of the Mission paddled themselves across the river in a bateau, landing a little way above La Crosse, where they celebrated the Holy Mysteries, and the Rev. Mr. Merrick preached upon the subject "Pro Deo, pro Ecclesia, pro hominum salute," and the Associate Mission took possession of the Territory "for God, for the Church, and for the salvation of men."

The day before his departure from Nashotah Bishop Kemper formally transferred Mr. Breck to the jurisdiction which for seventeen years was to be the scene of his labors.

Delafield, Wis., 17th June, 1850.

The Rev. James Lloyd Breck is hereby transferred from the Diocese of Wisconsin to my jurisdiction as Missionary Bishop,

and is assigned to the Territory of Minnesota, where he is authorized to establish an Associate Mission. If circumstances permit I shall be gratified if Mr. Breck and his associates can officiate in the northern parts of Wisconsin and Iowa.

(Signed) Jackson Kemper,

Bishop in charge of the Diocese of Wisconsin and Missionary Bishop.

On Tuesday the three took passage for St. Paul on the "Nominee," where they arrived the following morning, and repairing to a spot just above the present Capitol (1900) beneath a spreading oak, on the eminence overlooking the valley, celebrated Divine Service. They then proceeded up the river to Fort Snelling, where they were most cordially received by the venerable Chaplain of the Post.

At the time of his arrival Mr. Breck does not appear to have selected a point for his Mission. "With regard to our Mission in Minnesota," he writes, "we can only say that it will probably take us six or nine months to explore the Territory sufficiently to fix upon a permanent location." During the week a visit was made to the Falls of St. Anthony. The morning of June 30th was passed at the Fort, the clergy joining with the Chaplain in the services of the chapel. This being the regular day for the service at St. Paul, the Dean of the Mission and Mr. Wilcoxson accompanied Father Gear to his appointment. "The response was delightful, and the attention good." A goodly number of people were interested in the services of the Church, a few of whom were communicants, though the Holy Eucharist had not as yet been celebrated here.

The Territory of Minnesota to which our Missionaries had been assigned comprised three villages. The number of communicants was less than fifteen, of whom six belonged to St. Paul, which had then a population of about thirteen hundred. A narrow strip of land eighteen miles wide and one hundred and fifty in length had been ceded to the Government. St. Anthony had about two hundred and fifty people and Stillwater one hundred and fifty. Such was the field upon which the Associate Mission entered in 1850.

See Errota page 11. Mr. Breck and his associates selected St. Paul as the center of their educational and missionary work. Early in the week following their arrival a parcel of ground was purchased and a tent pitched for a temporary shelter. Soon after we find him writing: "We have bought two acres of land at fifty dollars per acre, adjoining St. Paul city plot, on the bluffs in the rear of the town, and have contracted with a carpenter to build at once a frame cottage twelve feet by seventeen at a cost of one hundred and fifty-one dollars, furnishing everything himself."

Having made these arrangements, the three clergy walked to Stillwater to arrange for a service the following Sunday.

This first service of the Associate Mission at Stillwater was held June 7th by Messrs. Breck and Merrick, while Mr. Wilcoxson, returning to St. Paul, officiated there in the morning and in the evening held his first service at St. Anthony. Meanwhile the clergy prepared to enter upon the duties of their mission. They lived in the tent until a house could be made ready, cooked their own meals and washed their clothes. Such had been the rule of the House at Nashotah. They had established stations at St. Paul, Stillwater, Cottage Grove, the Falls of St. Anthony, Point Douglass, Willow River and Prairie La Crosse. All their journeys were made on foot. The regimen of the Mission was that of Nashotah. All secular work was performed by the clergy and students. There were the daily prayers and the weekly Eucharist. The Mission included both educational and missionary work.

The subject of church building now began to receive attention. A parish was organized* in the month of August, to which the name of Christ Church was given in grateful reference of the interest of Christ Church, Philadelphia, the "historic parish" of the venerable Bishop White, in the Minnesota Mission. Messrs. H. A. Lambert and J. T. Halsted were elected wardens, and E. H. Halsted, B. W. Lott, Charles Tracy, Henry Tracy, Charles R. Conway, R. R. Nelson, J. E. Fullerton, Vestrymen. At a meeting of the citizens interested it was decided to build a

^{*}Probably an informal organization for economical purposes, like our "Missions."

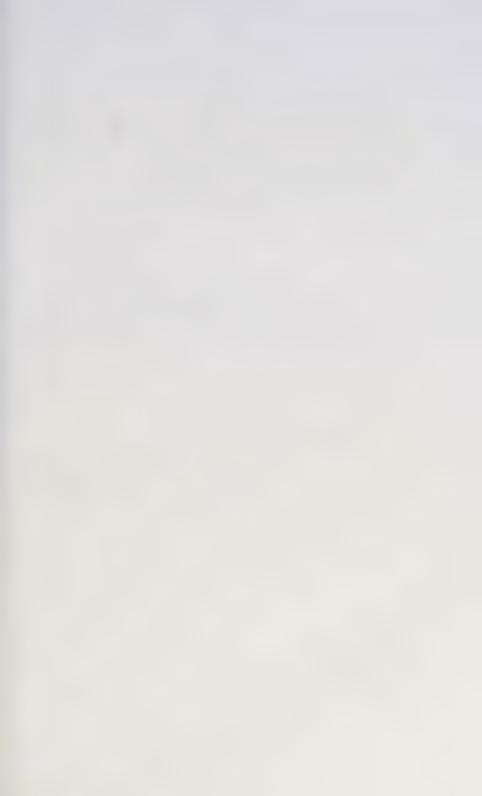
church costing \$1,225 after the "pointed style of architecture." The cornerstone was laid September 5th, all the Clergy of the Territory, four in number, being present, and was opened for Divine service for the first time December 8th, it being the Second Sunday in Advent. This edifice, enlarged from time to time, continued to be used by the Parish until the Rectorship of the Rev. S. Y. McMasters, D. D., when it was superseded during his pastorate by the present structure of stone.

Note. Among the articles deposited in the corner stone were, "The Chronicle & Register" and "The Pioneer," published in St. Paul. The corner stone was laid by Breck. The address made by Merrick.

The following pen picture of this first church will be of interest:

"This edifice, when completed, will be an ornament to the village. It is of small dimensions, being only twenty by forty feet, with a chancel nine by twelve and a steeple six feet square, which, when finished, will be fifty-two feet high. It is covered with plank and battens, and is only ten feet from the underpinning to the spring of the roof, which is open. The Rev. Montgomery Schuyler of Buffalo has presented us with a window for the chancel, of stained glass, which we hope to receive when the navigation opens. . . The Rev. A. B. Paterson of New Jersey, when on a visit here, promised five or six hundred dollars towards the good work, which promise he has nobly redeemed."

Mission stations had now been established up the St. Croix as far as the "Falls," and up the Mississippi at Sauk Rapids and Watab, the most northerly settlement of the Territory, unless we except the trading post of Crow Wing. Arrangements had also been made to build a church at St. Anthony Falls, where a lot had been given by Messrs. Steele and Russell on Second Street, between Second and Third Avenues N. E., facing the river. There were no communicants in the village, but there were some who were interested in the Church. The cornerstone of the second Church in the Territory was laid October 30th and named Holy Trinity, and was the first church erected in St. Anthony. The first service in it was held on Tuesday of Holy Week, 1851, and the building, subsequently enlarged, continued in use until during the rectorship of the Rev. George L. Chase in 1873.





MISSION HOUSE, ST. PAUL, 1850



MANITOWAK

ENMEGAHBOWH

REV. J. LLOYD BRECK

The Missionaries were everywhere kindly received. They found a few scattered Churchmen, but to the mass of the people "the Church was an unknown tongue." Mr. Breck writes: "It is considered by us a point gained if we can induce them to take the Prayer Book into their hands." "Our mission is to introduce the Church."

From the first, as at Nashotah, the Minnesota Mission was dependent for its support on the alms of the faithful through the daily mail. The associated Mission was not fostered by the Board of Missions. The gifts came from churches in the East and South, from Sunday Schools, from individuals and from little children. No inconsiderable offerings came from Churchmen in Charleston, South Carolina. The alms were divided into five parts: "The education of young men for the ministry," "the erection of churches," "the endowment of the Episcopate," "the purchase of land for parish glebes," and "the creation of a fund for permanent mission buildings." One-half of the alms of the faithful was to be devoted to these objects, which the other half was to be used for food and clothing.

The influence of the work of James Lloyd Breck in awakening a missionary spirit in the Church has seldom been appreciated. He made no public appeals through the Church papers. Only once had he visited the East, and that was at the close of his eight years of labor in Wisconsin. During this time, by his charming letters, he had drawn to him a large circle of friends. He was an indefatigable correspondent. A little bag of silk carried pen, ink and paper. By the roadside, at the village inn, in the late watches of the night, the contents of the bag were in requisition. The result was a marvelous interest and enthusiasm in the Missions in Wisconsin and Minnesota.

In the month of February, 1851, Mr. Breck made a visit to Fort Gaines, afterwards named Fort Ripley, stopping on the way at Elk River, which then contained a single building of logs. The centers of Church work were now Prairie La Crosse, St. Paul, (Upper and Lower Town) Stillwater, Greeley's Prairie, Point Douglass, Cottage Grove, Thomas Hetherington's, Point Elizabeth, Willow River, Marine, Arcolia, Osceola, St. Croix

Falls, Red Rock, St. Anthony Falls, Little Canada, Carringtons, Itaska, Sauk Rapids and Watab. A portion of this field lay along the St. Croix, within the Diocese of Wisconsin.

Thursday of Easter week at a meeting of the Vestry* it was resolved to place the spiritual direction of Christ Church under the Associate Mission until circumstances should require a different arrangement. A letter was produced to be forwarded to Bishop Kemper, putting the parish under the pastoral care of the Protestant Episcopal Church, and also a letter to the Clergy of the Mission, informing them of the Resolution of the Vestry. June 2d the Rev. J. Austin Merrick, Clerk of the Mission, acknowledges the receipt of the notification of the organization of the Parish of Christ Church, and communicates to the Vestry their acceptance of the missionary charge of the parish until, by the advice and consent of the Bishop, they shall call a pastor.

A faithful chronicle of the early work of the Mission would not be complete without some account of the educational work. Indeed, this was foremost in the mind of Mr. Breck when he decided to come to Minnesota. He contemplated the system of Church Schools afterwards established at Faribault. We give the following account of the "beginnings" of the educational work of the Church in Minnesota by the Rev. Theodore I. Holcombe. "Nashotah having closed its doors against students who had not received a collegiate education," young Holcombe persuaded Mr. Breck to allow him to accompany the brethren to St. Paul, as this was the only way open for him to complete his preparation to become a candidate for Holy orders. Mr. Breck expected to establish a theological school at once, of which the Rev. Mr. Merrick was to be the instructor. "Our college," Mr. Holcombe says, "was fully organized. There was the President and Faculty, with all sorts of rules and regulations. The faculty met with great regularity and in due form." "For some time I was the college." "A little later Stephen Green Havward joined me. And then there was besides, Craig, the Parish school teacher." "The discipline of the house was rather strict, as at Nashotah. We were awakened at five in the morning by

^{*}Organized Easter Monday, April 21st, 1851.

the ringing of the bell, our name duly called and answered to, prayers at six, breakfast at seven; then study and recitations until noon unless there was an errand, when the college was suspended for the time being; then work in the afternoon and study at night. Generally within a week after the solemn faculty meeting, study and recitations became less regular until all system disappeared. Then a meeting would be called, the faculty would reorganize and the course of things would run smoothly for about two days, when I would be needed again for an errand, and the college would come to a standstill until the next meeting. However, the getting up at five o'clock and the morning and evening prayer went on with unfailing regularity."

"There was of course good reason for occasional interruptions. The Professor would be absent, sometimes two days in the week, on missionary duty. So with Mr. Breck and Mr. Wilcoxson. And then Mr. Breck generally had his pen in hand. Our bread depended often on the daily mail. I used to fill gaps as lay reader as far as Taylor's Falls and St. Anthony. Hayward and myself were juniors in a college course. We did our own work, including the washing, which I had learned at Nashotah. The cooking was done at first by Wilcoxson. Sometimes Mr. Breck helped me for an hour in the wash tub. I was Sunday School superintendent, chorister, errand boy, and in short, general factotum for the Mission."*

Mr. Holcombe completed his preparatory studies with Mr. Breck, entered Nashotah, was ordained to the ministry and was Rector of St. Paul's Parish, Winona, from 1865-1869.

May 29th, 1851, the cornerstone of Ascension Church, Stillwater, was laid, being the Festival of the Ascension. The church was to be twenty feet wide and forty-two feet long, including chancel, with a tower at the corner. The lot was the gift of John McKusick, Esq., and among those present at the laying of the cornerstone was the venerable Mr. Greeley, verging toward his eightieth year. The ladies in the East gave \$400 as a memorial towards its erection. The building was to cost \$1,000, and was built of plank set upright, covered with battens, and was of the gothic pointed style of architecture, as were all the early churches in Minnesota.

^{*}Letter of the Rev. Mr. Holcombe to the writer.

The first visitation of Bishop Kemper to the Minnesota Mission was made in July, 1851. Sunday, July 20th, Christ Church, St. Paul, was solemnly set apart for Divine Worship according to the Rites of the Protestant Episcopal Church. The Church had cost sixteen hundred dollars, and, together with the furniture and lot, was valued at two thousand dollars. The Bishop preached and administered the Eucharist. The little band of communicants of six had increased to eighteen. The offering amounted to \$29.50 and was devoted to Missions in the Northwest.

During his prolonged stay the Bishop was the guest of the Mission, partaking of the simple fare of the brethren and observing all the rules of the House as though he were the humblest of the students. Wednesday was the day of his arrival. Morning Prayer had been said, and the hours for the Litany observed. Then came the Evening Prayer at "shut of day," and the Bishop gave his blessing to the kneeling household, and each rested. Thursday, "at the sweet hour of prime" the Eucharist was consecrated, as was their wont week by week; at the third hour morning prayer, and each went forth to his daily duty. There was the school, the study, the well kept garden, the household duties—such was the life at the "Mission in St. Paul" in the early days of the Church.

The following week, in company with Mr. Breck, the Bishop set out for Fort Ripley, where he preached morning and evening, administered the Holy Communion and confirmed one person, officiating by the way at Itaska and Sauk Rapids. Returning to St. Paul, after a rest of two or three days, he set out with Mr. Wilcoxson to visit his stations near the mouth of the St. Croix. On this visit they held services at Cottage Grove, Point Douglass, which seemed the fourth station in importance, Point Elizabeth and Red Rock. A few days later he visited Stillwater and Willow River, where he confirmed two persons.

A third missionary journey was undertaken up the valley of the St. Croix, during which the Bishop visited Marine Mills, St. Croix and Osceola. Two or three days were passed at the delightful home of Mrs. Margaret Perkins of Rochester, N. Y., a relative of Mr. Breck, where the Holy Communion was celebrated and the children catechised, after which they returned to St. Paul.

Sunday morning. August 24th, the Apostolic Rite of the laying on of hands was administered for the first time in the Church of the Holy Trinity, St. Anthony, now East Minneapolis, the Mother Church of that city, as the lands west of the Mississippi had been ceded to the Government only a short time before. Two of the persons confirmed were at a later day helpers in the Church at Faribault and Northfield.

This visitation of the Bishop occupied him during a period of eight weeks. From his diary we find that he visited, besides St. Paul, St. Anthony, Stillwater, Fort Ripley, Cottage Grove, Point Douglass, Point Elizabeth, Red Rock, Willow River, Marine Mills, St. Croix and Osceola. Several of these stations were situated on the St. Croix, and at that time were lumbering centers. The character of the work of Mr. Breck and his associates will be seen by the following:

"The people of Cottage Grove, a station almost literally without a churchman, are beginning to awaken to the importance of a church edifice. This is a community of farmers, who are known throughout the Territory for their general intelligence and industry. If this object can be effected, it will be the greatest triumph of the power of the Associated Mission yet seen in either Wisconsin or Minnesota." "We have begun with the country. In not a few parts have we been the first to proclaim the Gospel." "We trust that a fourth church may be erected here the coming summer."

Of the Mission in St. Paul he says: "Our location at St. Paul is one truly admirable for the best interests of the Holy Religion that we profess. It is contiguous to the city plot, but yet seemingly retired as though twenty miles away. It is becoming rapidly valuable by reason of the growth of St. Paul and the recent location of the State House and other public buildings very near us."

CHAPTER IV

"THE MISSION IN THE HOUSE" AND CHRISTIAN EDUCATION

While the work of Church extension was being carried on by the "Mission in the Field," Mr. Breck, at the same time, began to carry out his plans for Christian education with characteristic energy. In a letter already referred to he writes: "The Mission owns a lot adjoining the Church, upon which we are preparing to build the second part of the Parish School. This it to be taught by a lady that is coming out from New York City for the purpose from the Church of the Holy Communion.* The first part is already under way, located upon the Mission ground and taught by a catechist of the Mission. It was opened by the Bishop with appropriate services on Wednesday last. Twenty scholars were in attendance. A number more have applied for admission. Thus will the Church be teaching and training the young of this country in her holy ways and principles from the very beginning of her planting in the Territory."

The plans of Mr. Breck with regard to Church Schools fully appear in the following extract from his pen. We cite this as very important in relation to the property acquired by the Mission in St. Paul: "The Mission in the House is a work of education; and I feel persuaded that no position can be finer than this one for a Church School. This school will have at once its primary departments in the pleasing form of parochial schools, and after a while the academy and the college. May we not hope that out of these we shall find many to minister at God's altar?" It will appear from this that the plan of Mr. Breck was that which was afterwards carried out at Faribault in the present system of Church Schools. Three acres of land had been secured for this purpose and other Diocesan or general purposes, and was held in trust by the Rev. Mr. Breck for the Church in Minnesota.

^{*}Miss Gill.

In a conference between Bishop Kemper and the Associate Mission at the time of his visitation in August, 1851, the Bishop gave his consent for them to go on as they had begun. They were at liberty to hold services, build churches, establish schools and train men for the ministry. On the Bishop's return to Wisconsin, after further deliberation, the last was modified and the permission limited to the preparation of men to become candidates for Holy Orders, but their theological training must be sought elesewhere.

As this decision of Bishop Kemper marks a turning point in the history of church work in Minnesota, it is necessary to state more fully the ground of the Bishop's action.

The resignation of Mr. Breck left Nashotah in a critical condition. The work was entirely supported by the offerings of the faithful through the daily mail. Mr. Breck had the rare art of interesting people by his charming and picturesque letters, and had gradually drawn around him a large circle of admiring and enthusiastic friends. There was a charm of romance in his bold venture to plant a Mission in 1841 in the wilds of Wisconsin. The long journeys, the self-denial, the celibate life brought to mind the missionary zeal of the days of the early Church. Nor were friends who had never seen the tall priestly form of the Missionary disappointed upon their acquaintance the first time with Lloyd Breck. A residence of seven years, remote from the social amenities of refined life, had not changed his manners one whit. There was always that scrupulous regard to personal dress so essential to the priestly character, the same urbanity with dignity of manner as when he left the cultivated home, the school of Dr. Muhlenberg, and the associations of the Church of the olden days in New York City. When he decided to plant a new Mission, a second Nashotah in Minnesota, in a region full of romance and beauty, he could not fail to carry with him, not simply the admiration and good wishes and prayers of his friends, but also that on which the very continuance of Nashotah depended, the offerings necessary for its support. And while Mr. Breck, with a large-hearted faith, disclaimed any effort to draw away the friends of Nashotah, yet for a time at least, the new Mission at

St. Paul could but affect the gifts to Nashotah until the new President could gain the confidence of the Church at large and win the enthusiasm of the friends of missions.

As theological education lay very near the heart of Mr. Breck, the decision of the Bishop was a great disappointment. At this juncture the condition of the Indians was laid before him by Father Gear, and the Indian country was chosen as a new field of labor.

"The project," says the Rev. Wilcoxson, "was opposed by the other members of the Mission." "But their objections had no weight in the mind of Mr. Breck. The opposers yielded one after the other. The last gave his consent under protest, and the work among the Ojibways was to be viewed, not as a new mission, but as a branch of the old one."

It should be added that the argument had been entered into by the members of the Mission that there should be no change until the end of three years. The Rev. Mr. Merrick was a scholar rather than a Missionary. Not long after this, failing health compelled him to retire from the hardships of frontier life. Mr. Wilcoxson was fitted for missionary work by nature and training, and he remained in the White Field as the sole representative of the Church to the American population. This change in the plan of the Mission brings to a close the history of the effort to plant a system of Church Schools in St. Paul and a change in the entire policy of the Church in Minnesota.

All the early* clergy of Minnesota were pioneers in educational work. The Rev. Mr. Greenleaf, first at Stillwater, and afterwards at Shakopee, made an effort to establish a parish school in each place. The Rev. Ezra Jones at St. Peter opened a school for advanced education at an early day in connection with his pastorate. The Rev. Mr. Livermore brought to us his experience in educational work, and the Parish School conducted by him at St. Peter did a good work for the Church, as did that at Red Wing, carried on by the Rev. Dr. Welles. Both of these

^{*}Many of the later clergy conducted parish schools for a time. Among these we may mention the Rev. Mr. Waterbury at Winona, Rev. Mr. Sanford at Rochester, Rev. Mr. Williams at Hastings, and the Rev. Mr. Pope in St. Paul. Mr. Pope continued his school longer than any of the others and did a Churchly work.

schools wrought a marvelous work in the building up of the Church. The school under the charge of Mrs. Wright, afterwards the wife of the Rev. Mr. Dickey, became the germ of the Church at LeSueur. The Rev. Dr. Knickerbocker sustained a parish school for many years in Minneapolis, and the Rev. John Williams taught the children of the Church at Hastings. The Rev. Mr. Chamberlain made a beginning of a seminary for young ladies at the Falls of St. Anthony. The labors of the Rev. J. Lloyd Breck have already been related. Soon after his arrival in St. Paul the Rev. Dr. Van Ingen turned his attention to continuing the Mission School, which had been kept up by Mr. Wilcoxson as a part of the original plan of the Associate Mission. A parish school was also projected and carried on by the Rector of Christ Church in a room adjoining the church. We give some extracts from a letter written by Dr. Van Ingen dated July 8th, 1857.

"My predecessors of the Associate Mission had plans for education, among other things, and had erected a small school house here. My desire of carrying out this line of things, led me into the experiment of reviving the school, for a short time conducted by them. The experiment proved to me, as it has to so many of my Rt. Rev. Fathers and the Rev. Brethren, a costly one. The highly endowed common school fabric,—incorporated schools begun by preachers who started in the race with Mr. Breck and covered the fields here when he abandoned it for Gull Lake,—private establishments,—all helped to make a sad deficit to be met by me (who boarded the teachers and was answerable for salaries) at the year's end."

This epitaph, it may be said, is written upon the tombstone of each of the early schools of the Church in this Diocese. They did good service in their day, and so useful to the Church were some of them, especially that of Mr. Livermore at St. Peter and Dr. Welles at Red Wing as to justify Bishop Whipple in making them a grant of money.**

The Parish School, the little church and the hospitable home of Mr. and Mrs. Livermore at St. Peter are redolent of holy memories.

^{*}In this connection we gladly refer to the services of Mrs. Livermore, both in the Parish School and in the Sunday School. It happened at a certain time that Mrs. Livermore was absent from home, and one of the children asked Mr. Livermore if there would be church the next day. When asked the reason of the question the child artlessly replied, "Because Mrs. Livermore is away."

For a time the Rev. Mr. Woodward, Rector of Holy Trinity, St. Anthony Falls, taught a classical school on the Mission Grounds until his removal to Rochester in 1860.

THE SCHOOL OF MISS E. A. GILL, ST. CATHER-INE'S SCHOOL, ST. PAUL

Dr. Van Ingen adds, "out of disaster and disappointment, in well meant but unsuccessful efforts issued (as the fruit of my visit to New York last summer (1856) in the opening of a school by a lady of Brooklyn in the rooms provided by my parish here. She has made Minnesota her home; and with every qualification, is now developing the beginnings of a school, of which we may well be proud. Her first year's experiment is just closing, (1857), with the most gratifying success. It is to be her own private enterprise, but deserves for this reason the more, every encouragement which those who know her well and the friends of the Church in general can bestow."

Miss Gill came with the commendation of no less a man than the sainted Dr. Muhlenberg, "the long-tried friend of the lady and her father," and entered upon her work "with the very highest aims and in a true Missionary spirit." Miss Gill continued to carry on her school in St. Paul for many years, and some of the most estimable ladies of the city are indebted to her efforts in their education. In the words of one who knew her worth, her departure was "an irreparable loss," as in addition to her school duties, "her time was given to doing much good in ways too numerous to be forgotten."

After the departure of Miss Gill Miss Dusinberre continued to conduct the school for several years with marked success; but to the regret of many she was obliged to close her work, and St. Catherine's ended a long and useful career about 1899.

CHAPTER V

THE PARTING OF THE WAYS

As we are drawing near the close of the first period of the work of the Associate Mission, the following account, gathered from the letters of Mr. Breck, will be found interesting. "On Sunday we were scattered abroad over the Mission at our various posts. Brother Wilcoxson left for a thirty-mile tramp to officiate at Marine, a mill-site on the St. Croix, and at Osceola, eleven miles farther on, in Wisconsin. Brother Merrick officiated at St. Anthony, both morning and afternoon, in the little church that we built there, whilst my appointment was in St. Paul. At the two last named places we have full services of the Church on every Lord's Day. The six communicants in St. Paul have increased by immigration and addition to forty. Fifty children are connected with the Sunday School, and a large number of people are becoming interested in the public services. On the third Sunday in the month, we have an evening service for the Norwegians of St. Paul. The service is in their own tongue, and they appear to esteem it very highly. The sermon is extemporized in very simple English.

"At St. Anthony Falls the services are simply those for Sunday, both morning and evening. We could not learn of a communicant at this place when we first reached the Territory. There are now half a score. Five were added on Christmas day. The ladies of the place are deeply interested in completing the church, and are doing all in their power to assist in making it ready for consecration. The Church is before all the denominations in the erection of a house of worship at this place, and its little bell is the first to call men together to pray."

"The Church at Stillwater on the St. Croix Lake is yet unfinished, and only saved the appearance within of a barn by the Christmas decorations, for it was used for Divine service on that day for the first time. We have stated worship in it on each alternate Sunday, both morning and afternoon.

"On Monday afternoon I left the Mission House on a circuit of a few days. That night I reached Red Rock, where I had Divine service according to previous appointment in a private house. This is a farming neighborhood on the banks of the Mississippi, and called as above from a rock that is much reverenced by the Indians, who keep it painted of a red color. The next morning I left for Point Douglass, reaching the station about noon.

"It is now the 6th of the month and I am at Stillwater, whither I have come for the following Sunday's services. On Tuesday night I had public worship in the log school house of the settlement at the mouth of the St. Croix river, where it discharges itself into the Father of Waters. From the orderly and animated responses throughout the services, even to the 'Amen' at the close of the several prayers, you would have thought the crowded congregation were all Churchmen. Whereas, a Methodist preacher led the responses; nevertheless, there were a few Churchmen present. I once passed a night on the floor of this school house. It was winter, but I managed to keep a fire until morning. But now a number of families appear to be quite happy in extending their hospitality to us. The next day was devoted to parochial visiting prior to the evening service at a station over the lake on the Wisconsin side. The service again on this night was well attended. The responses were almost unanimous. A Church family had recently come in here, that has zeal enough for our Holy Mother to ensure the complete success of the Church. Two lots admirably located are given for the purpose of a church edifice. The singing and chanting at Point Elizabeth are equal to almost any that I have ever heard in the East. On Thursday morning before Sunrise my feet were homeward bound, where I arrived in the afternoon of the day, and on the morning of the following I started for this place."

Easter Day in St. Paul, two full services with the Holy Communion, a children's service in the afternoon, with the baptism of five adults, four Sunday School children, and three infants, an evening service for the Danes, Swedes, and Norwegians, quite occupied the day and filled up the measure of the joy of the Missionary. At St. Anthony the Holy Communion was celebrated, and on Easter Monday the Church of the Holy Trinity was duly organized, which was the second parish in the Territory.

At the parish election Christ Church, St. Paul, Easter Monday, 1852, H. A. Lambert and J. T. Halstead were elected wardens, and D. W. R. Halstead, George Milborn, and J. E. Fullerton, vestrymen. At a meeting of the vestry, the Rev. J. Lloyd Breck was elected rector of Christ Church, and requested to procure an

assistant for himself, for whose support the vestry agreed to pay two hundred dollars for the ensuing year. The total offerings for the year just ended had beeen \$234.14.

Preparations were now made to enter upon the work of the Indian Mission at the earliest moment possible, after the observance of the Easter Services at the several stations, and the expected visit of the Bishop in May, and the ordination of the Rev. Mr. Merrick to the priesthood, which took place in Christ Church on Sunday, May 16th—the first ordination in our Church in the Territory of Minnesota.

CHAPTER VI

"SOWING BESIDE ALL WATERS"

At the close of the second year of the Associate Mission, the brethren made an official report to Bishop Kemper of the work for that year. From this report it appeared that since July 1st, 1851, they had officiated at seventeen different places. The number of services held had been as follows: Christ Church, St. Paul, 146; Holy Trinity, St. Anthony Falls, 88; Ascension Church, Stillwater, 30; Cottage Grove, 14; Point Douglass, 19; Itaska, (on the east side of the Mississippi, near the mouth of the Crow river, 2; Sauk Rapids, 3; Elk River, 2; Watab, 1; Swan Prairie, 1; Marine, 3; Taylor's Falls, 1; Red Rock, 6; Willow River, 26; Point Prescott, 11; Osceola, 5; La Crosse, 8;—a total of 316 services in Minnesota and 50 in Wisconsin, or 366 in all. The Holy Eucharist had been celebrated twenty-eight times in public, and in private twice; and in the Mission House thirty times. Twenty persons had been confirmed; nine adults and thirty-three infants and children baptized; five marriages had been solemnized, and the burial service had been said over two adults and three infants. The children had been catechized fortyone times; 480 pastoral visits had been made, and 270 tracts and 80 prayer books distributed. In the discharge of these duties they had traveled on foot 3389 miles, and by carriage or boat 3008—a total of 6307 miles.

It is interesting to note that there had been a service in Christ Church for Norwegians every third Sunday night, and also lay services for them in their own tongue.

The offerings for the year had been as follows: Christ Church, St. Paul, \$253.61, of which \$115.75 was from pew rents; Holy Trinity, St. Anthony, \$31.59; Ascension Church, Stillwater, \$10.35; other stations, \$67.38—total \$362.94. The citizens of St. Paul had contributed towards the erection of Christ Church, since July 1, 1851, \$338.03, and the people of St. Anthony for their church \$11.12.

Christ Church, St. Paul, was consecrated July 20th, 1851; the Church of the Ascension, Stillwater, opened for Divine service Christmas day, 1851; the parish of the Holy Trinity organized Easter Monday, 1852, the church having been opened the year before, and the Rev. J. A. Merrick ordained priest in Christ Church, May 16th, 1852.

Two visitations had been made by Bishop Kemper—the first, in July, 1851, during which he traveled seven hundred miles in the discharge of his duties. The Chippeway Mission had been organized as a branch Mission to the Mission House in St. Paul, and work begun at Gull Lake. The report concludes:

"We are thankful to Almighty God, the Giver of life and all things spiritual and temporal for His mercy towards the pagans of the Chippeway nation, in suffering us to commence a work that already promises an abundant reward for our labors. The alms and offerings of the past year have been applied by us in advancing the interests of the Church, and we are truly grateful for the merciful supply that has been made us during the second year of the Mission."

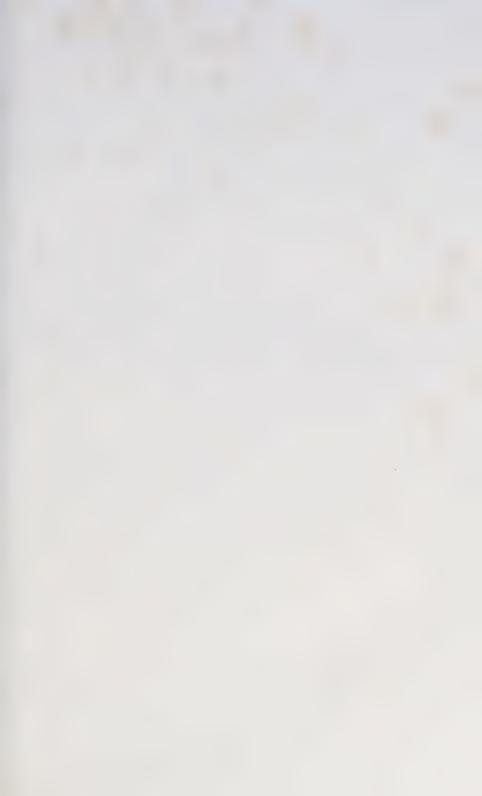
CHAPTER VII

FIRST EFFORTS AT ORGANIC UNITY

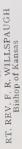
The year 1851 is memorable for the first effort at organic unity among the Missions of Minnesota. Parishes could hardly be said to exist, unless we except Christ Church in St. Paul. Holy Trinity at St. Anthony and Ascension at Stillwater had scarcely available material for a vestry according to our present standard. But it was desirable to have some bond of union among the families of churchmen wherever they were. The St. Paul Mission was a center for church work. It united under one roof the brotherhood, who went out to plant the Church in the young and growing villages of the Territory. The laity by concerted action were to complete this associated effort to build up the Church and to aid in its extension.

A call was issued, accordingly, for a meeting to be held in Christ Church, St. Paul, August 25th, for the purpose of organizing a Missionary Society for Minnesota. A constitution and bylaws were adopted under the style of "The Church Missionary Society of Minnesota," to include all persons, male and female, young and old, as members, of which the Bishop was to be the chairman. Each parish, or missionary station, was to be represented by the clergyman in charge, and three delegates chosen by the vestry, if the parish is organized, or by the parent society at its annual meeting, in case the mission were not organized. This meeting was to be held on the first Thursday after the Epiphany. The officers consisted of a president chosen from amongst the clergy, a clerk, and a treasurer from amongst the laity. A committee of two clergy and two laity was to disburse the funds of the Society. The following officers were chosen to serve until the annual meeting: President, the Rev. James Lloyd Breck; clerk, Henry A. Lambert, Esq.; treasurer, J. E. Fullerton, Esq.

The following missions were recognized to be represented by committees outside of St. Paul, Christ Church being the only organized parish:—St. Anthony, Holy Trinity; Cottage Grove,









REV. TIMOTHY WILCOXSON

Point Douglass, Itaska, Sauk Rapids, Stillwater, and Marine.

The object of the Society, as stated, was to assist in the erection and completion of churches throughout the Territory.

Lloyd Breck had a remarkable gift for organization. "The annual meeting of the Missionary Society," he writes to a friend, "will be the best convention for some years, perhaps, to come. The object is to work for the Church and promote her best interests in the Territory; and what more can a convention do, except legislation?"

At the visitation of the Bishop, offerings had already been made for the Society of \$79.82, for the erection and completion of Mission churches throughout the Territory. The women of St. Paul had begun to work for it, and the Sunday School children to contribute toward its funds. With Mr. Breck the erection of a church was the first thought. "I think," he says, "the mere school house preaching amounts to very little indeed." "One year since, the school house worship gathered together fifteen to twenty-five persons, but now the Church worship numbers a large congregation, that is to say, according to the size of the church."

The first annual meeting of the Society was held in Christ Church, St. Paul, on the Thursday after Epiphany, 1852, at which the following were elected officers and committees:

President, Rev. J. Lloyd Breck; vice president, Rev. John A. Merrick; clerk, Charles Millburn, Esq.; treasurer, J. E. Fullerton, Esq. Disbursement committee, Rev. T. Wilcoxson; Rev. J. A. Merrick; Judge Lambert, and J. Parker, Esq. Committees to represent the Mission Stations:

Cottage Grove: - Messrs. W. R. Brown, Patton and Watson.

Point Douglass:—Messrs. Hertzell, Hetherington and Truax.

Itasca: - Mr. O. H. Kelly.

Marine: - Messrs. Ludden, Von Kuster, and Walker.

St. Paul, on the part of Christ Church:—Messrs. Lambert, Holland, and G. Parker.

St. Anthony, on the part of the Church of the Holy Trinity:—Messrs. McAlpine, Sentell, and Jenkins.

Stillwater, on the part of the Church of the Ascension:—Messrs. Harris, John McKusick, and H. Greely.

At this meeting it appeared that the Disbursement Committee had received from Christ Church St. Paul, in offerings from different sources, \$47.60; from the Church of the Holy Trinity, St. Anthony, \$6.42; from the Church of the Ascension, Stillwater, \$1.75; from Prairie La Crosse, Wisconsin, \$11.50; from Fort Ripley, \$31.46; from the Mission Brotherhood, \$20; from Willow River, Wisconsin, \$4.80—total \$123.53.

The statistical summary of the Church in Minnesota in January 1852, showed five clergy, the Rev. Solon W. Manney having been appointed Chaplain of Fort Ripley in November of 1851; three churches, ten mission stations in Minnesota and five in Wisconsin, three ecclesiastical students, one church consecrated. Thirteen adults and fifty-six infants and children had been baptized by the clergy of the Mission. Members of the Church in Minnesota by Holy Baptism on register, one hundred and seventy-eight. Members confirmed since the opening of the Mission, thirteen. Whole number of the confirmed in Minnesota, eightyseven. Communicants added by the Mission, sixteen. number of communicants in Minnesota, seventy-five. were fourteen Sunday school catechists, one hundred and eight scholars, one primary Church school. Four marriages had been solemnized, and eight burials. The total offerings had been \$1,-352.22, including money and gifts. Of this entire amount, the several sums distributed among the Missions were as follows: St. Paul, of citizens towards the erection of Christ Church. \$338.03; general expenses of parish, \$64.40; for missions and Missionary Society, \$54.05.

In St. Anthony:—Of citizens towards the erection of the Church of the Holy Trinity, \$112.11; general expenses of the parish, \$10.55; for missions and Missionary Society, \$9.09.

Other Stations:—Contributions for missionary objects, \$90.92. Total of moneys contributed from the beginning of the Mission to January 8, 1852, comprising eighteen months, \$679.15.

A lot for the church in St. Paul, gift of an officer of the U. S. A., Fort Snelling, \$75.00.

A lot in St. Anthony, gift of Messrs. Steele and Russell, \$100.00. A lot in Stillwater, gift of John McKusick, Esq., \$200.00.

Church furniture, gift of officers of U. S. A. at Forts Snelling and Ripley, \$109.00.

Church furniture, gift of citizens of St. Paul, \$49.62.

Offerings in kind, from citizens in the Territory, \$139.45; total for the eighteen months, \$673.03; grand total \$1,352.22.

We give this report in full as the first evidence of organic life in the Church in Minnesota. Its aim was to "inculcate a true missionary spirit," a work which need not be delayed until a diocese should be organized. This was not to be for some time to come. Meanwhile, the spiritual work must needs go on, while the work of organization was suspended by the interruption of the work of Mr. Breck and his departure for the Chippewa country where he was to establish the Indian Mission of St. Columba on the banks of Gull Lake.

CHAPTER VIII

THE MISSION IN THE RED FIELD: ENMEGAHDOWH

The time for a mission to the Chippeways seemed opportune. Missions had been attempted among them at different times by several Christian bodies. The Presbyterians had a Mission at Red Lake twenty-one years. Two Congregational Missionaries were at Leech Lake Reservation twenty-one years, and also for several years at the Winnebagoshish Reservation. Other points were Sandy Lake, Fond du Lac and Pokegama, where the Roman Catholics, Baptists and Unitarians each had a mission. These Missions had ended in sore disappointment, and in one instance in seeming failure. Whatever may have been achieved in individual cases, the work as a whole had not been successful. Of their labors Enmegahbowh speaks from personal observation.

"The missionaries understood the Indian language so as to preach to the people. Did their work bear fruit to the conversion of souls? I am sorry to say it totally failed. Why? Were they unfaithful to their work? No; there never were more faithful worker than these men." "After considering and weighing the whole matter of their work, and seeing no fruit, concluded to leave their several fields of labor. I saw them when they sailed down on the Father of Rivers. I stood and think-I feel very lonesome to see them leaving and deserting the Indian." notion in my head that I must either go to Canada, or go to Washington with three or more chiefs, and ask the government to have pity on us, to have some missionary among us. I took the latter course. I started with three chiefs and two head warriors. Before we started I had become acquainted with Rev. Dr. Gear, Chaplain of Fort Snelling, and know all about my movements. On our way to Washington we stopped at Philadelphia for three or four days to replenish our exhausted pockets. We did not pretend to deceive the whites to gather the dimes, but represented ourselves what we really are, by making war-whoops and waving war clubs before vast audiences. In these days it was quite a curiosity to see the two-legged animals. We met the once celebrated Jenny Lind in the State. She invited us into her own room and made us sing the war songs. After singing for us one of her beautiful tunes, she turned towards me and asked how much we need an assistance in the way of money. I said my friend, whatever you feel disposed to assist us, whether little or

much, we shall be very grateful. No, that will not do. I must name the sum, and whatever it may be, she will give it. When I have positively refused to name the sum-here we sat like mute animals. I was afraid to say too much or too little. Here I was. At last I made up my mind to say five hundred dollars. 'Five hundred dollars,' she added, 'all right.' She said, 'Another five hundred dollars is added to you, which makes one thousand dollars.' This gave us a victory. Another war song, and a spirited one, too, and to the end of the song made another war-whoop. Before we started from Philadelphia, the chiefs said, 'In receiving money from unexepcted sources, a good sign, a very good omen for our effort." and was just as sure that our errand shall come to pass, and before we reached Washington a letter overtook us in the city of Philadelphia from Dr. Gear of Minnesota, advising me not to disturb ourselves about white missionary, that a missionary was on the ground already, willing to go with me just as soon as I returned from Washington. This news was like a flash of lightning. Let us give thanks by singing another war song. I never can forget the incidents which took place amongst us. In far off land among strangers. I believed the Great Spirit looked upon us with His pitying eyes and heard our prayers and desires to give us such a man as Dr. Breck, the first to kindle the fire now blazing beautifully throughout the interior of Minnesota,-Red Lake, Red Cedar Lake, Leech Lake, and White Earth, now the fruits, the results of the small seeds cast into water many years ago by the great and good man, Dr. Breck. (From a letter of Enmagahbowh to the Rev. Charles Breck, D. D., and communicated to the author.)

The services of this remarkable man in saving our northern border from a massacre in 1862 deserve more than a passing notice. The following was dictated to the writer by Enmegah-bowh himself:

"I was born not far from Peterborough in Upper Canada. My father and mother were both Indians of the Ojibway tribe. Though they had embraced the Christian religion, they led a life of wandering, removing from place to place for hunting and subsistance. While I was still a lad the Rev. Mr. Armour, the clergyman of the Church of England at Peterborough, visited my parents in their encampment near the village and asked them to give him their child. The mother refused to part with her boy and Mr. Armour went away without him. A second visit was made with better success and the lad became a member of the school of Mr. Armour and of his family. Here he learned the Creed, the Lord's Prayer, and the Ten Commandments. One night the purpose suddenly came into his mind to run away. Under cover of the darkness he left the house and returned to the wigwam of his parents.

Deeply as he felt when the excitement of leaving his friend was over, there were other feelings deeper than his attachment to the clergyman. He had carried his books away with him, and in the night, by himself, after his parents were asleep, he conned his lessons by the light of the pine sticks he had prepared during the day. After some time a Methodist minister, the Rev. Mr. Evans, came and said: "I want your son; give him to me, because I see that he can be of use. I will teach him. mother refused to part with him, her only son. In two weeks he returned and renewed his request and was again refused. Four weeks after, Mr. Evans again visited the parents and asked for the lad. At last the mother consented to allow her boy to leave her on one condition—that he should return at the end of a year. It was necessary for Mr. Evans to draw up a writing agreeing to return the lad at the end of the year. The day of parting came. The father stood on the hill overlooking the great lake, and the mother stood beside the water when her only boy left the shore for his long stay. For a year he was at the Sault St. Marie. Then he went from place to place as an interpreter. For a while he was at La Pointe. He acted as interpreter for different missions. One denomination and another sought his services. He also served the government. He was at Red Lake, Leech Lake, Sandy Lake and Cass Lake for a period altogether of about twenty-two years.

After twenty years and upwards of Christian endeavor the Protestant Missionaries left the country. Their methods did not seem to meet the wants of the Indians, and failed to secure a convert. "I shall never forget," he says, "the day when they left. As I stood and saw them going down the river I wept as I saw the last hope of my people passing from my sight. And then I thought that this is not my country. I will go back to my own people. And they asked me, 'Why do you want to go back?' I said, I want an education that I may tell this people the right way. They said: 'We will send you to Illinois to school, and you shall return and be our interpreter.' I spent seven years at an academy. When I returned there was not a white man in St. Paul. I left my trunk and books at Fort Snell-

ing and went north into the woods, taking only my Ojibway Testament, printed in Canada, and I became an interpreter for the Methodists. When they gave up the Mission I thought I would go back to Canada. What can I do here? I am poor, and I can't live with the heathen." He started on his long journey toward his former home, setting sail on the John Jacob Astor, the largest vessel on Lake Superior. He went away secretly without the knowledge of his friends. He reached La Pointe, the seat of the old Jesuit Mission. After leaving La Pointe a storm arose on the lake, and the sea was so heavy that the waves came over the vessel, and the captain said he had not seen such a storm in twenty years. Enmegahbowh expected at any moment to be swallowed up in the deep. "I thought of Jonah," he says, "and of his grave in the waters." "It seemed as if something must be the matter. I feared that they would cast lots and that I should be cast overboard. The captain said, 'If I can land you safe I shall be glad,' and he threw overboard a part of his cargo, and so came safely to land. In the night a gentle breeze sprung up and we again set sail, when once more a tempest arose, such as I hope never to see again, and the vision of Jonah seemed to stand before me and I seemed to hear a voice saying, 'You will be thrown into the sea.' I really was afraid lots would be cast, and I watched the captain to see what the result would be. I said, 'Captain, are you going to cast lots?' He said, 'I am going back.' I was glad, and going to my cabin, said to my wife, 'Let us pray.' Then I vowed that if I were saved I would give myself to the work. My wife also assented, and toward evening we came safe to land. I thanked the Great Spirit, and promised to go wherever He called me to go."

"In the morning we took a canoe, and came to the Mississippi where the Indians were. I had met Father Gear while in the Indian country and he had assisted me. About this time I started with the chiefs to go to Washington for help to teach my people. Father Gear said, 'Don't be hasty, wait, perhaps our Church will take hold of the work.' I thought the Church was my home and I got strayed away from it. I started to go to Washington. After reaching Philadelphia I received a letter from Father Gear saying, 'I am glad to tell you I have a missionary who will go to your people.'"

Such was the simple story of the call of the man who for more than half a century "stood before his people;" as real to Enmegahbowh as any that ever came to saint in olden times when men lived a life of childlike faith.

Whatever has been accomplished in Indian Missions, great credit must be given to Father Gear for his efforts to interest others. As early as 1840 he writes: "Would to God that our Church could be roused on the subject of Indian Missions. I pray that a door, and an effectual one may be opened. The scenes that I daily witness among these wretched beings make my heart bleed."

Through the representations of Father Gear the Board was led to consider the subject of Indian Missions, but declined to enter upon the work. The time seemed opportune for such effort.

In 1843 he writes: "The Sioux and Chippeways having prosecuted war with great cruelty, had, through the intervention of the officers of the Government, made a treaty of peace. The proposition came from the Chippeways; and their principal chief, Hole-in-the-Sky, declared his wish to live like the white men. He called upon Mr. Gear, and in a long conversation stated his wishes and asked that a clergyman of our Church might be sent among them. This Mr. Gear promised to make known to the Church and to communicate the result."

Hole-in-the-Sky was no common man. He had great influence, had long been the terror of his enemies, and had sought peace that he might enjoy the blessing of Christian civilization.

"A native Chippeway, well qualified to act as interpreter, catechist, school master, and translator, and teacher of the language is on the ground, willing and anxious to co-operate with us. He is an educated man and a Christian. He is decidedly of the opinion that our services are better calculated to impress and interest the Indian than any other. I gave him a Prayer Book when I first became acquainted with him, and he informs me that he has translated some portions of it into the language and could readily prepare it for the press."

Thus by means singularly Providential the way was preparing for the Gospel message to the men of the forest.

[Enmegahbowh died at White Earth, Becker Co., Minn., June 12th, 1902, among the Chippeways to whom he had ministered fifty years. Note the interesting coincidence of the founding of the Chippeway Mission by Rev. J. Lloyd Breck in 1852.]

CHAPTER IX

THE MACEDONIAN CRY

To establish a Mission among the Red men seemed a very simple matter. The Indian said come. The spirit said "Go." Father Gear encouraged the undertaking. Bishop Kemper gave it his hearty God-speed.

But when the Clergy of the Mission sat face to face with the real situation, in the quiet of the little study in the Mission House, they were confronted with many grave difficulties. Services had been established at fifteen stations, taxing to the utmost the time and strength of the laborers in the field. Could the services be discontinued at any of these points?

By the treaty of 1851 a vast area was now open to settlement. Must this go uncared for? These searchings of heart led to a long correspondence between Mr. Breck and Bishop Kemper in regard to additional laborers. "My dear Bishop," he pleads, "how can we work without men? We have none from Nashotah, and it is wrong to expect any from the General Seminary or the East. We feel it to be our duty to give constant Sunday services where there is a church built; consequently, except by increasing the number of laborers, some of our stations must be neglected." The responsibility of providing men and means for a field so extensive was a source of great perplexity. The Mission in the House now consisted of ten members. Three were clergymen, three others were young men having the ministry in view, one was a catechist and teacher in the Mission day school, one an orphan boy who was being trained for the work of the Church, another an Indian youth preparing to join a Mission amongst his people, the tenth, the Swede Sorenson, who served as cook and interpreter for his people. These all depended for their support upon the freewill offerings of the faithful through the correspondence of Mr. Breck. The Associate Mission received no aid from the Domestic Board.

The time was also opportune to begin work among the In-

dians. Enmegabbowh writes: "The Indians, particularly the chiefs and principal men, are very anxious to have teachers amongst them. The field is open for the Missionary to come in. The head chief, Hole-in-the-Day, is ready to embrace religious instruction at any time. If the head chief first embraces the Christian religion, a great change will immediately take place, for he has great influence among the people. Everybody say, 'Come and teach.' What more can we want? There might be some little translation of the Liturgy and some of the forms of prayer. It would do a great deal of good at present."

In a letter written later Enmegahbowh says: "The Indians have all good feelings towards the anticipated Missionaries, especially the head chiefs. They all seem to open their dark and stony hearts to receive you. Hole-in-the-Day is very anxious to have you come and start a school. He told me that he had fully made up his mind to become a Christian man. He said: 'I am going to throw away everything behind me. I am going to embrace the white man's God'."

A little later Enmegahbowh writes, "Hole-in-the-day is very sick. I hardly think he will live long. I should be very happy could you see him, and he told me, too, that he should like to see you before he dies."

Upon learning this Mr. Breck at once resolved to undertake a journey of over a hundred miles "just to see this poor Indian, to impart to him religious instruction, and if I may be so happy to give him the grace of Holy Baptism." On the day appointed Mr. Breck set out for Crow Wing. Early in the morning of February 21st he reached Fort Ripley, where he found Enmegalbowh already in waiting. Accompanied by the Rev. Mr. Manney, Chaplain of the Post, he proceeded to Crow Wing, seven miles farther up the Mississippi, where he expected to meet Hole-inthe-Day and confer with him in regard to the proposed Mission among his people. Disappointed in not finding the chief of the Chippeways at Crow Wing, they returned to the Fort, and Mr. Breck to St. Paul, after a fruitless journey of more than two hundred miles.

After Easter Mr. Breck set out for a second visit to the Indian

country. With Enmegahbowh as guide and interpreter, he visited Hole-in-the-Day and passed the night with the chief. During the forenoon, after celebrating Divine Service in the forest, a conference was held with the chief, who promised to give the Missionary ground for a house. They then set out on their way back, and Mr. Breck returned to St. Paul.

CHAPTER X

KAH-GE-ASH-KOON-SE-KAG, OR ST. COLUMBA

The same week, after the Visitation of the Bishop, Mr. Breck again set out for the Chippeway country, taking with him "Brother Theodore" and the Catechist, Craig. At Crow Wing they were met by Enmegahbowh, who accompanied them to the Government farm, near which Hole-in-the-Day lived. It was now the Festival of the Ascension. During the day a service was held, and the Chippewa Mission was inaugurated with proper religious solemnities. Saturday was occupied in constructing a rustic chapel of pine boughs, which was appropriately named "St. John in the Wilderness." The following day Mr. Breck preached to the Indians, with Enmegahbowh as interpreter. The subject of this first sermon was "The Parable of the Lost Sheep." As they were leaving the chapel one of the young men noticed an Indian earnestly engaged in conversation with another and holding in his hand a wisp of cotton which he had picked off a bough on the church. Something in their manner excited his curiosity, and he asked the interpreter what the Indian had said. He was told that the Indian thought it must be a part of the fleece of the "lost sheep."

As the lakes near the Government farm did not present attractive features, ground for the Mission was selected a few miles beyond, on the high banks of a beautiful sheet of water, with an island which afforded a retreat for numbers of gulls, and from that circumstance called the "Lake of the Gull," or Kah-ge-ash-koon-se-Kag. They arrived here about one o'clock on Monday, where they found their wagons. Mr. Silvester Statelar, in the employ of the Government, was living near by, and both here and afterwards at Crow Wing rendered Mr. Breck and the Missionaries much assistance. Mr. Statelar had come from Ohio, and after a year's residence at Stillwater had gone to Crow Wing as early as 1847.

At the time of their arrival the Indians were holding a medi-

cine dance. A council was soon called. After a speech by Mr. Breck the council adjourned and the Missionaries retired to the house of Mr. Statelar, where they waited in anxious suspense to learn whether they would be permitted to remain. Finally White Fisher and Bad Boy came and announced that the Indians had agreed to let the Mission come.

Accordingly they pitched their tent on the bank of the lake. A board shanty was put up to cook and eat in, and the tent was occupied for sleeping. Two days later Hole-in-the-Day came out, bringing whiskey with the intention of driving them away; but White Fisher and Bay Boy stood by them and came and built their wigwams around them.

Craig opened a school on a bench under the trees and taught the Indian children English. In addition to this he could extract teeth, and he was often called upon to exercise his skill in dental surgery. The cooking was by Holcombe and Hayward, week about. Holcombe had served at this, first at Nashotah, where he was on the washing committee along with men who afterwards became eminent in the Church, like Dr. Samuel Jarvis and Dr. Cooper. Indeed, every student had to work four hours a day. A similar custom prevailed in the early days of Faribault. Provisions for the Mission had to be brought up from St. Paul. The lakes abounded in fish, the woods were full of berries.

The members of the Mission at once proceeded to work—the Divinity students felling trees for logs and the Catechist and Mr. Breck cutting saplings to inclose a spot for a garden. After seeing the work well under way, leaving the two students and the Catechist, Mr. Breck set out for St. Paul to arrange for the work in the white field. Monday, June 7th, he resigned the rectorship of Christ Church, to which he had been called at Easter. His resignation was accepted with the provision that he remain in temporary charge until a rector could be called. At a meeting of the Vestry held July 26th the Rev. Timothy Wilcoxson was elected rector, and after much hesitation decided to accept the position on condition that for the present he be required to give only one-half of his time to the parish, devoting the remaining half to the itinerant work.

This change and the removal of Mr. Breck from the white field seriously affected the work at a time when it seemed most encouraging. Again and again Mr. Breck wrote Bishop Kemper for men for the three important points in the Territory; but men could not be found. The close of the summer of 1852 found Mr. Wilcoxson single handed, with three parishes in three growing towns, and nearly fifteen stations where services had been regularly held. The young men who were in training for Holy Orders, and who assisted as lay readers and helpers in the field, would soon leave to pursue their studies. The prospects of the Church, which at Epiphany looked so encouraging were suddenly clouded. The people of Christ Church were disheartened. The offerings which had been used in developing the work in the white field would necessarily have to be used in the Indian Mission.

During the summer Mr. Breck came from Gull Lake to St. Paul several times to assist in caring for the stations. But a distance of nearly two hundred miles, going and returning on foot, was too great a strain, and about the close of August these visits ceased to be made at regular intervals. The sudden return of a severe malady to which Mr. Merrick was subject required his retirement, and the Associate Mission with St. Paul for its center practically ended its history.

CHAPTER XI

ST. COLUMBA

The summer of 1852 saw the Mission House ready for use. The first building was twelve by fourteen feet, of one story, with an attic. It was built of logs hewn on two sides. The boards for the floor were made with the whip-saw, cut out of logs elevated so as to admit of a man below and another above, who then wrought after the fashion of our navy yards. The shingles, too, were made in the woods with a hammer and a draw. The log walls chinked and mudded. A step-ladder was used to ascend into the attic. Before the cold winter came on they were able to raise another building nearly twice as large as the first, also built of logs, with a corridor connecting the two. An addition was likewise made to the first, and all was now ready to receive Indian children into the Mission House. In this work the Divinity Students helped the carpenter, and by turns cooked for the company. All occupied the same tent, sleeping on blankets spread on the ground.

Two difficulties presented themselves to the mind of Mr. Breck. The children were almost naked, and what clothing they had was Indian attire. To become inmates of the Mission House they must be clad as Christian children. This could be done only by Christian women in the East preparing boxes of clothing and sending them out for such children as should be received into the Mission House.

A second difficulty was to provide for the care of these children after they had been received into the family. Hitherto only men had been members of the Mission, both at Nashotah and at St. Paul. But a new phase now appeared. And this want, arising for the first time in the history of the Associate Mission, was providentially supplied. A Christian woman who had been in charge of a church orphan asylum, accustomed to frontier life and familiar with Indian character, offered herself for the work.

Towards the last of October Mrs. Eliza R. Wells, the matron



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elect, arrived and entered upon her duties. She thus describes the Mission: "The house and a small shanty were the only buildings, and neither of these was completed. The lower room of the shanty was used as a store room; the upper as a sleeping room by Mr. Breck, the carpenter and the three Indian boys living in the Mission. The lower room of the Mission House served as church, parlor, library, school room, dining room and kitchen, and was heated by a box stove of rather small dimensions for the space it was intended to warm. For several weeks my bed room was only a few boards laid on the joists of this main room that was reached by a rude ladder."

"The Indian village was about a quarter of a mile distant. A few of the boys attended the school, but the daily service was not well attended until we obtained an Indian Prayer Book, which made it possible to hold the service in their language. They learned the hymns quite readily, and some of them had very sweet voices. Two services were held on Sunday, Mr. Breck giving a short discourse at each, which was translated by an interpreter.

"Another want was a church, which a mission to the Indians could not be without. 'No matter,' he writes, 'if it be of logs; no matter if it be rough, but a church there ought to be, and a real church, and altogether a church,—not a school-room, nor a sitting-room, but a sanctuary before the Lord. Let it cost but \$300; it can be built for this, and the savage mind will first see, will next hear, will next feel, and finally confess that God is with us of a truth.'"

This appeal found a response from a great-hearted Churchman of New Jersey, who pledged the three hundred dollars necessary. Work was begun at once, and All-Saints Day appointed for laying the cornerstone of "St. Columba" Church. Early in the morning of the appointed day the whole band of Indians assembled at the Mission House, deeply interested in all that was done. About two o'clock the Chaplain arrived from Fort Ripley, with several members of his family. A procession was formed in regular line of Indian march, men, women and children, who moved towards the site, repeating the Gloria in Excelsis and the Benedictus, and carrying the books, papers asd articles to be deposited in the cornerstone. The usual service followed, and the cornerstone of the Church of St. Columba, the first church west of the Mis-

sissippi, was laid by Mr. Breck in the name of the ever blessed Trinity. An address was made by the Rev. Mr. Manney, the Chaplain of the Post. The singing was in Ojibway. On returning to the Mission House a simple but abundant repast was given these children of the forest, "a performance that they seemed to appreciate," says one, "more than anything else."

In the evening of the following day a visit was received from two Indians, who came to ask Chaplain Manney some questions relating to the Church, the existence of moral evil, and the unity of the human race. The questions were well put, and Mr. Manney had a long conversation through the interpreter on each of these points, with which they expressed themselves gratified and satisfied. On taking out his watch to see the time, one of the Indians asked him whether days and nights were of equal length, which resulted in quite a long conversation on astronomy, at which they expressed great astonishment.

The sole communication with the outside world was by way of Fort Ripley, about twenty miles south of the Mission. The depth of the snow admitted the use only of the Indian trail, along which was drawn the train board, twelve feet in length and one foot in width, to which were lashed all the provisions and other necessaries required for their own sustenance and that of the school. The arrival of the mail was a great event. Christmas articles sent for early in the winter did not arrive until after Easter.

About the middle of November the Indians went to receive their annuity, and for weeks all the fuel was brought by Mr. Breck and the carpenter, who were obliged to cut it standing in the snow two or three feet deep. The fuel was so green that it would not burn without first being baked in the oven or dried in the stove.

A small kitchen was built, the upper floor laid in the Mission House, and a room for the matron partitioned off. The ventilation was perfect, the stars could be seen through the chinks in the roof on a clear night. The remainder of the attic was fitted up as a dormitory, and a number of the girls were taken into the house to be trained in civilized ways. Mrs. Wells says: "I

found these girls uniformly industrious and easily taught. They were fond of needle work and soon learned to sew quite creditably."

"It used to provoke them very much when the Indians came stalking in, tracking the freshly scrubbed floor, of which the young housekeepers were extremely proud.

"One day I found a company of village Indians enjoying a bountiful meal, the girls having set before them the best the house offered." "I reproved one of the older girls for her liberality with what was not her own. Her reply was something of a poser: 'What would you do if your father came to you hungry and cold, while you had warmth and food in plenty?' she asked.

"I could only repeat that the food was not hers to give, and that she should have asked Mr. Breck. We were obliged to make it a rule to give nothing except food and medicines; and these, only in extreme cases. Those able to work were always given a chance to earn what they needed, and we thus discouraged their habit of begging for everything they fancied.

"Nothing could be more wretched than a sick Indian, though we did all we could for their relief. At one time there was a very sick boy among them, and the medicine man went to the wigwam, the other Indians gathered about it, and for twenty-four hours they kept up an incessant beating of drums with wild yells, such as only Indian throats could produce. Strange to relate, the patient grew no better and I went down to see what could be done. The amazement and horror of those present are beyond description, and I learned that I had committed a terrible breach of etiquette by interfering with the medicine man. But I did what I could for the boy, who had a high fever and on my return to the Mission House with a report of the case, Mr. Breck took down the proper medicines, the boy recovered, and afterwards became a member of the Mission family.

"We were greatly encouraged in our work when the Indians began to ask for soap and other articles conducive to cleanliness. Some of them, aided by the Mission carpenter, built log huts which the women did their best to keep like the pale-face woman's house. The families making the greatest effort to improve themselves were sometimes invited to take tea at the Mission House. This was a great treat to them, it being usually the first time that the whole family ever sat together at a meal. Their favorite dish on such festive occasions was pork and potato soup, which we served with as much ceremony as possible.

"During the first winter our bill of fare was not often varied. Game or fish could usually be bought of the Indians; and we had plenty of flour, potatoes, and pickled pork. The only fruit was cranberries sweetened

with maple sugar. Our greatest treat that winter was the gift of a few eggs, some milk, and yeast from a lady at Fort Ripley.

"We raised a fine garden the next summer, and a plenty of winter vegetables. We also bought a supply of wild rice, which was very palatable.

"The most hopeful characteristic that I could discover on first acquaintance was the love of the mothers for their children and their regard for the proper burial of their dead. A company of Indians came from a distance of many miles, bringing the body of one of their number for which they asked Christian burial. They selected the spot for the grave and prepared it themselves. The burial service was said, and a hymn sung,—both in their language. Then the grave was filled, a military salute fired over it, and the strange Indians went away."

CHAPTER XII

THE WILDERNESS SHALL BLOSSOM AS THE ROSE

The interest of the Indians was manifested not only in building houses for themselves in preference to the wigwam, but also in felling and scoring the timber necessary for the church. Already four houses were erected, an indication of advance towards the comfort of a settled life; and hard by, the red man could be seen driving the ox team, or chopping the fire wood, and thus providing for the severity of winter. Under the instruction of the matron, the women were learning cooking, washing and ironing, besides other kinds of domestic work.

During the winter the principal room in the Mission House had to be used for Services. "You will be delighted," Mr. Breck writes to Bishop Kemper, "to hear the Ojibways responding every night in the Ojibway Prayer Book, and all kneeling before the Emblem of our Salvation as it stands in bold relief over the altar." "The weekly and saints' days Holy Eucharist is a blessed privilege in a place so remote as this." The household assembled for this service at the hour of nine on Sunday morning. At eleven the Indians assembled, and in the evening Mr. Breck taught them, as children, the simple truths of the Gospel. These conducted themselves with the utmost propriety, kneeling in prayer, which an Indian never does in any of his heathen rites. Several were preparing for Holy Baptism; and on the third Sunday in Lent these presented their children, eight in number, for this initiatory Sacrament. All were dressed for the first time in their lives in pure white.

"I have never seen," says Mr. Breck, "a more solemn and deeply impressive service than this during the entire of my ministry." The first name on record among those baptized on this occasion is Sarah, daughter of Isaac and Rebecca Manitowab, who had taken an active interest in the establishment of the Mission, and had been one of the first to build a house of logs. This grandchild of the noble chief, "Bear's Heart," with a face

of winning sweetness, grew up to womanhood, adorning her home with "the ornament of a meek and quiet spirit." Others, children of Enmegahbowh, were early transplanted into the Paradise of God.

The first request for the baptism of the children came from the parents. A number had expressed the intention to give up the wandering for the civilized life, and the principal chief had assured. Mr. Breck that many would soon embrace the Christian faith.

The success of the work was already apparent. Nothing in the history of missions to the Chippeways had ever been seen like it. More had been accomplished in this brief period than other missionaries had performed in a series of years. The principle was to give nothing without a return in labor, except in extraordinary circumstances. There was scarcely a begging Indian; whereas at first every Indian begged—it was their profession. Nearly fifty natives were at work during the winter, in marked contrast with their former indolent habits.

During the winter many Indians from abroad came to the Mission for work or to take note of the treatment of their brethren. In consequence of these visits, several requests had been made to Mr. Breck to come and plant missions in other parts of the Indian country. One day an aged and venerable looking Indian entered the Mission House at St. Columba. He was evidently a man of some standing in the nation to which he belonged. He said: "I have come from a distance to see you. I hear that you love the red man. We know that you seek our good, and we desire our children to grow up in the religion and ways of the white man. I ask you to come and help us, for there is no other who careth for us and our children." Such were the words of Aish-he-bug-e-Kosh, or Flat Mouth, the head chief of the Ke-sah-gah band of the Chippeways. Accordingly, Mr. Breck, in company with Capt. Todd and Chaplain Manney. set out to select a site for another mission house to be a second link in the chain of Indian missions.

Near the close of the year the catechist withdrew from the Mission, leaving Mr. Breck the sole male white teacher at Kah-

gee-ash-koon-si-kag. If it had been difficult to get laborers for the white field much more was it to find those who were willing to sacrifice themselves for the red man.

One writes: "I have concluded to go to Minnesota when I am ordained, provided I receive a regular call from the vestry of an organized parish having a church already erected or in the course of erection. I also expect a decent maintenance will be secured to me. If you can make the above arrangement, you may be certain that I will join you the first week in July. I deem it right to state in the most explicit language the condition on which I am willing to go out on the frontier, as it will save time and expense."

It is needless to add, that "many were called, but few were chosen."

'It is too much, my dear Bishop," Mr. Breck writes, "to think that men will come in these days for love's sake to this wild frontier, to live and be spent amidst savages, and be secured from only cold and hunger! I should never have been here had I so judged. We began this Mission with only fifty dollars in hand. What if the young men had to back their wood from a distance when the thermometer stood 38 degrees below zero day after day. I have had to do so day after day when the Indians were at the payment. But now all are back and at work. I am unceasingly at work and in teaching. Our teacher has not yet joined us so that I have been teaching two months or more, morning and afternoons, for short periods."

Learning that Mr. Breck had been invited to go elsewhere, the Indians at Gull Lake begged him not to leave them. This was not his intention; "rather," he writes, "this house is the training school for the rest of the Chippeway field." "I am now awaiting the return of the Indians from their hunts to reply to my choice of a location for the branch mission, should laborers be found, on the banks of the old chief's lake called Kah-sah-gah-squah-jee-ma-kag. At our late visit there we were hospitably entertained in the log house of a deserted Presbyterian mission, now occupied by a well informed and universally esteemed man, Mr. George Bungo, who is half African, half Indian. He is ready to go with us and adopt the laboring life. He may now

become of great service to the Church in the blessed work for the Red man."

About this time the first chief of the Chippeways at Mille Lac visited Mr. Breck to inform him of his intention to remove to St. Columba in the spring, and to begin the cultivation of the soil and the building of a house for his family. The name of this chief was "Bear's Heart." It was an unusual circumstance for a chief to change his location; and such a step promised to have a most powerful influence over the Indians in commending the Gospel to their acceptance.

Early in June, 1853, Mr. Breck, accompanied by Chaplain Manney, set out to visit Ais-ke-bug-e-kosh, the chief of a band of eleven hundred Indians living eighty miles to the northwest on a lake called in their own tongue Ni-gig-wan-no-sah-ga-i-gan. Two voyageurs and an interpreter were secured, and a canoe twenty feet in length carried the party and the necessary provisions. After several days of voyaging along the winding streams and through the beautiful lakes, for which this part of the State is so justly famed, they reached the spot agreed upon for a council on the banks of Otter Tail Lake. The Indians, true to their appointment, came with their wives and children. The words of the chief and his braves were very touching. The spot where this council was held was afterwards the site of Otter Tail City. Here Mr. Breck selected a parcel of ground containing one hundred and sixty acres. Mr. Breck writes Bishop Kemper. "I have just returned from a canoe voyage of two hundred and fifty miles west to visit the most westerly band of Chippeways, and have marked out extensive grounds for another Mission House on lake Ni-gig-wan-no-sah-ga-i-gan. I have also laid out an Indian and Mission farm thereon, and expect to begin the work of plowing and building in the autumn. We have added a farmer, Mr. Richardson, to our number, whom we expect by the time of your visit."

This visit of the Bishop was made early in August. The work on the church, which had been resumed with the opening of spring, was at last completed, and the church was consecrated on the 7th of August, 1853, by the name of St. Columba,—"a

very neat church," writes Mr. Manney, "and the first, I believe, built in the Chippeway Nation within the limits of the United States."

The little church of St. Columba, the fourth of the Associate Mission and the first of our Church on the west side of the Mississippi, was built of logs, flattened on both sides, placed one upon another so as to make the flat sides appear within and without the church. The open parts between the logs were filled with pieces of wood or moss and covered with mortar, giving the walls a smooth appearance. The church consisted of porch, with a tower of logs crowned with a belfry surmounted by a cross, in which was suspended a bell whose sweet tones called the children of the forest to prayer. The nave was simple, with open roof in the early pointed English style. The floor was covered with rush and cedar bark mats made by the native women. The chancel rose by steps at the east end and was ornamented with a large window, with rays formed of the beautiful and fragrant flat cedar, diverging from behind the cross of our Lord.

October 17th, 1854, Bishop Kemper made a second Visitation to St. Columba, where he administered the rite of the laying on of hands for the first time in the Indian country. In a letter written the following day the Bishop says: "This is a deeply interesting and promising Mission. Last night I confirmed six persons, of whom five were Chippeways." Among these was Enmegahbowh, who had been received into the Church in July and was preparing for the diaconate."

The Ojibway flock now counted twenty-eight, young and old. In the summer of 1853 Miss Jane Maria Mills, who afterwards became the wife of Mr. Breck, joined the Mission, consecrating her life to save this Pagan race. In her the children found a house-mother who never wearied in her labors of love; and as in life she sought their welfare, so in the home of death her last request was to be laid to rest beside her lambs in the "Acre of God." The house had become too small to hold its members, now numbering twenty-two, of whom sixteen were Indians. An air of civilization was making the wilderness blossom. The log house had taken the place of the wigwam. The

chiefs had asked Mr. Breck for seed, and he had promised to help them if they would return it in the autumn. Their industry was supplying their temporal wants; many of the women and some of the men were adopting the full dress of the white man. In church all were on their knees in prayer, except those on the two hindmost seats, which were reserved for those who came from curiosity. The Book of Common Prayer in Ojibway was in daily use, and Mr. Breck was able to read the service to the Indians in their own tongue. The children of the Mission presented a striking contrast to the children of the wigwam in their neat appearance as they sat, stood, or knelt at the steps of the chancel. St. Columba was becoming more and more a center of industry and Christian influence in the wilderness.

The success of Mr. Breck's efforts among the Indians was already attracting public attention. At the end of the first year of the Mission, Governor Gorman, then Superintendent of Indian Affairs for the Territory of Minnesota, stated to Bishop Kemper his intention to apply to the Department at Washington for an annual gift to the Mission of five hundred dollars. This offer of assistance, unsolicited and unexpected, was a sincere expression of the success of Mr. Breck's mission. At the end of the second year Hon. David B. Herriman, the Indian Agent, was so favorably impressed with the remarkable results of the work at St. Columba that he made an application to have the entire amount of the Chippewa school fund appropriated to this Mission.

The Presbyterians also, who hitherto had enjoyed the exclusive benefit of this fund, had made direct application to the Department, through their Secretary, in Mr. Breck's behalf. The result of this philanthropic action was successful; and on the second Sunday after Trinity, 1854, Mr. Breck presented on the altar at St. Columba an offering of one thousand dollars in gold, the third part of what the General Government was to give him this year.

Articles of agreement were entered into between the United States and Mr. Breck, by which the latter bound himself to make a judicious expenditure of the funds placed in his hands, so as to benefit the Indians in the greatest degree through his

manual laboring school at Gull Lake. He was to have the use of the Chippeway school farm at the Agency near Crow Wing and of the property of the Chippewa school there. He was to receive two thousand dollars per annum for the above purposes, and also one thousand dollars of the monies now on hand. A further stipulation was that the contract might be rescinded by either party after due notice given, in which case Mr. Breck was to deliver back to the Government the property received.

While this grant of the Government was an expression of confidence in the work of the Mission, yet it was not without its dangers. It was feared by the friends of Mr. Breck that the impression would go abroad that the Chippewa work no longer needed the alms of the faithful. "I cannot help feeling," a friend writes, "that the less there is said about the aid of the Government the better it will be in many respects. I fear the people in the East will get the idea that you are now provided for beyond the need of further aid."

Another writes: "Your contract with the United States must be pleasing to all true Churchmen. Still, we must not put our trust in princes nor in any child of man," a truth which was verified the following year.

To this Mr. Breck replied that if the gift of the Government was to have a deadening influence upon the labors of Churchmen in behalf of the Red men he would prefer that no such gift should be made. The views of Mr. Herriman, the Agent, were in accord with this.

Thus, while Mr. Breck was a beneficiary of the Government, he was careful not to become entangled by the alliance. The property at Gull Lake was owned by the Church, and the annual gift of the Government did not change its character. The plan of Mr. Breck was to devote the Government school fund of the present year to the erection of buildings, leaving the support of the work to be provided for by the friends of the Mission.

This extension of the work required an increase in the number of laborers. Near the close of the year 1854 Mr. Breck wrote Bishop Kemper of his purpose to communicate with Mr. Wilcoxson in regard to coming to Gull Lake, leaving himself free

Indians from seven different places had invited him in the most urgent terms to come amongst them and teach them the "way of life." Again Mr. Breck writes: "The principal man of the Grand Medicine has given up to us his only child, whom we have baptized Samuel. The principal chief of this band, 'Bad Boy,' along with his wife, are very constant in their attendance on the services. The principal chief of a neighboring band, Cross-inthe-Sky, has brought us his only daughter, whilst another chief, 'White Fisher,' has given up two of his children and is ready to give up three more so soon as we can take them. And of the baptisms on Christmas Day, one of the women was a wife of the late principal chief of the nation, 'Hole-in-the-Day,' the father of the present chief of the same name.

Two days after the Epiphany, 1855, he writes again: "I have another delightful record to make of another baptism. This was an aged man, the patriarch of the band, the father of eleven sons and daughters, the grandfather of twenty-five children, and the great grandfather of four, who was baptized in the church of St. Columba in the presence of a full assembly. Thus we have fifty converts. At the recent payment not one of our Christian Indians indulged in the use of 'firewater.' The old man, who was baptized 'Abraham,' and 'Sarah,' his wife, were married the same day in the evening in the midst of a crowded congregation. I have lately had a visit from the Pokegama chief and his braves. The old chief has twenty children, three wives and about a hundred relations. They wish us to portion off their reservation for them in view of a treaty which is soon to be made. They also ask us to choose our site on the reservation. I have just seen the agent, and he says: 'The chiefs will be called to Washington to make the treaty,' and that our Mission and the Agency, with the surrounding bands, will be the reservation. There will then be another school fund, and if we are ready for the second site the money will in some measure be given to us to use. Now, dear Bishop, as you have commended Brother Wilcoxson to this work, will you not write him on the subject? Men can be had for the white, but where are the men for the Red field?"

At Easter, 1855, Mr. Breck had the satisfaction of admitting to the fold Manitowab, "a man of no mean magnitude." He had been gradually approaching the civilized life, and was already living in a good log house built with his own hands. The autumn before, the Agent had made him chief of the Christian party. About the same time the Grand Medicine Man came to see Mr. Breck with the view of making over to him all the magical instruments with which he had wrought, and becoming a Christian.

From the quarterly report of Mr. Breck to the government, made July, 1855, it appears that thirty-one children were living under his roof, receiving instruction in the elementary branches of English. Many others had been taught the use of tools in the field; seventy had been employed upon the public highway opened that summer by the government from Crow Wing to Leech Lake. Sixty-six had been admitted by baptism into the Church, who were working with their own hands. The government aid had been expended entirely in the erection of a large building for the admission of thirty more youths. At the same time, a strong appeal was made for the aid of friends abroad, "lest the assistance of the government be turned into an evil, and we be worse off than if the government had not espoused our cause."

In February, 1855, a treaty was made, separating the Mississippi Indians from the Lake Superior bands. This treaty gave the latter Indians two-thirds of the school fund which had been paid to Mr. Breck, while the remaining one-third was diverted from its original object by the provisions of the new treaty through the influence of chiefs belonging to bands living remote from St. Columba. By the conditions of this treaty, \$4,000 were appropriated to the Leech Lake Indians, and an equal amount to the Mississippi bands. The latter, of which Hole-in-the-Day was the head chief, had expressed a desire to employ their own teachers. Hence the money to which they were entitled under the former treaty, was to be paid over to them according to their desire, as their annuities were paid; and only when the Indians failed to fulfil the trust, could the Commissioner withhold said amounts and appropriate them according to his discretion for their education and improvement. Mr. Herriman, the agent, deeply regretted the action of the chiefs in this matter, as did also the Hon. Henry M. Rice, our representative in Congress, who was a steadfast friend of the Indians. Both were convinced from personal knowledge, that Mr Breck was doing more good to them than would be done with the money if paid to them in specie. Accordingly, Mr. Breck was informed by the agent under date of September 29th, 1855, that the school contract with the Chippeways of the Mississippi would terminate at the expiration of the present quarter.

It appears that the chief obstacle in the way of Mr. Breck's Mission was Hole-in-the-Day, the head chief of the Mississippi bands, a wily man, who had been petted and spoiled, and who was of a treacherous disposition. On the other hand, the chief of the Leech Lake Indians was anxious to receive instruction at the hands of Mr. Breck, and repeatedly came to see him on the subject. Mr. Breck wrote to the Commissioner of Indian Affairs in Washington, and also to the Hon. Henry M. Rice, expressing his desire to continue the work he had so happily begun. In reply Mr. Rice says, "I will do all in my power to aid in carrying out your wishes. What you desire is right; I now see no reason why your request will not be granted. At my first leisure I will take hold of the matter with a determination to aid you."

While the matter was pending, Mr. Rice wrote to the Hon. George W. Maypenny, Commissioner of Indian Affairs, the following letter:

"Dear Sir:—I have been informed that the contract with the Rev. J. Lloyd Breck at the Chippeway Agency for keeping up the school will soon expire. With no other wish than the welfare of the Chippeways, I would respectfully urge that some arrangements be made that he can continue his work. He has done good. He has expended a large amount of money, labor and time, and it has had a good influence upon the Indians. His works show. He has taught them to work as well as read; indeed, I believe it would result in a lasting injury to have his labors cease. Attempts have been made by such men as, . . . to get the chiefs to request that a new system be adopted; his motives are entirely selfish. The Chippeways of the Mississippi and the Pillagers are becoming one people. They live in the same vicinity and their interests are in common, and it would be well if Mr. Breck had charge of both. I feel that you have been instrumental in placing these Indians where their friends can hope for the better, and I now pray that you will lend the power in your hands to aid

in bettering their condition. Mr. Breck has done more towards their advancement in civilization than has ever been done for them before."

After considering all the circumstances in which the conditions depended upon the caprice of these children of the forest, with a wily chief under the influence of unscrupulous and interested men, Mr. Breck decided to withdraw from the expense of keeping up the farm school at the agency near Crow Wing at the expiration of his contract at the close of September, and to direct his attention more closely to interest the church in the religious aspect of the work.

In an appeal to the Church Mr. Breck says, "Our little church is already too straitened for the congregation of natives who daily come up to worship in their own tongue. Many cover parts of the floor finding no room for seats, and yet all cannot get in, the result we trust of the Church system. For within the past week missionaries of other ranks, that have been fifteen years amongst these people, three hundred miles away from us, have been to see us to enquire about our mode of worship; for, except they see another way, they must abandon their work; and within a month the only remaining missionary amongst the Mississippi Indians, after spending ten years without accomplishing anything, has actually been sent out of the country by the Indian himself." Mr. Breck was the only missionary residing and laboring among the Mississippi Indians. The Rev. Father Pierce, the Roman Catholic priest, residing at Crow Wing, made only occasional visits to these Indians.

A few weeks later, at a council at which sixty men were present, the Indians informed Mr. Breck that they had determined to pursue labor for a living, and to place in his hands a certain portion of their annuities to purchase provisions for the winter. Bad Boy said they would all become Christians after a while, but that he wished to see his senior chiefs take the step first. Two of his children had already been baptized, and his wife was receiving instruction in religion. A married daughter of another chief, White Fisher, received baptism, and one of his wives had become catechumen, and two sons of another chief had been received into the fold.

The 21st of October was memorable for Bishop Kemper's visit of several days at St. Columba, at which time he administered the Holy Eucharist to those whom he had confirmed the year before. The same day he administered the Rite of Confirmation to sixteen Chippeways. The candidates were all habited in white robes kept for such occasions, thereby making the solemn ceremony more impressive to the natives. At night five others were received into the congregation of Christ's flock. The five days of the Bishop's stay was a season of spiritual refreshment for the members of the Mission.

On Christmas Day, 1855, a parish was duly organized by the name of St. Columba. This was the first parish organized north of St. Anthony Falls and west of the Mississippi. Eight vestrymen were elected, four Ojibways and four white men. Of these, Messrs. Enmegahbowh, Manitowab, and Parker were chosen delegates to the Primary Convention to be held in St. Paul in May, 1856. The parish was represented in that convention, and in that of 1857 when the diocese was organized, and in the convention of 1859 which elected Bishop Whipple.

In February, 1856, Mr. Breck received a communication from the Hon. Henry M. Rice, representative in Congress from the Territory of Minnesota, informing him that the Leech Lake funds had been secured for a school to be established at Leech Lake. Mr. Breck was to have the appointment of the government laborers, who were to be married men of exemplary life. The Mission might purchase from the Indians one hundred and sixty acres of land; and it was further stipulated that two hundred more should be broken up, and that the Indians should be employed to do the work wherever it was possible.

Meanwhile, the improvement of old and young went steadily on. The men, including chiefs and braves, had given themselves up to labor in a large degree. There were eighteen children in the Mission House at St. Columba, learning to labor, and seven lay missionaries occupied in one way or another in the work of teaching religion and civilization to these wild people. The farmer instructed them in the art of cultivating the ground; a carpenter, how to rear their houses. Each department of the house had

its native help, learning the duties of the domestic and civilized life. The Christian fold now numbered eighty-two.

Under the wise administration of Col. Maypenny, the government seemed about to enter upon a better policy for the Indian. This consisted in abolishing the community system and assigning to each head of a family land to cultivate for his own use and benefit. The Indians were rapidly discarding the blanket and adopting the civilized dress. The men were gradually settling down to agricultural pursuits, and the women were making rapid progress in the arts of domestic life Major Herriman had gained the full confidence of the Indians and felt a deep interest in their welfare.

Under date of March 27th, 1856, Mr. Breck writes, "Tomorrow I start out sixty miles through a wilderness without an inhabitant, to plant the next mission house amongst these people." A few weeks later he gives the following picturesque description of what took place on the Second Sunday after Trinity.

"The canvas tent you see is the temporary abode of the men we have brought up with us to do the work of the Mission. They are eight in number; two carpenters, two hewers, two whip-sawyers, and two men to clear and break up land. With these we hope to have the buildings ready for the mission family before winter. We provide room in them for thirty native children. The procession you see forming at this frail fabric, is now about moving through the forest grove to the site chosen for the mission house." "We have now reached the spot whereon the 'House of Mercy' is to be built. It is very near the lake and encircled by tall pines, with sugar trees in the background. Here in the name of the ever-blessed Trinity we broke the virgin soil for the corner stone, which was laid with appropriate devotional exercises."

On his return to St. Columba, the Christian Indians made their Trinity offering, amounting to \$56.68.

Not long after, Mr. Breck received from a communicant in Philadelphia a pledge of eight hundred dollars to educate an Indian youth for the ministry. To this Mr. Breck replies, "On the Seventh Sunday after Trinity, the Grand Medicine Man brought us an orphan boy about ten years of age to be made a Christian in Holy Baptism. We told him we had already in the Mission House as many children as we could support, but that

we would receive him on the condition that he should remain in the wigwam, but attend the day school until we could receive him into the house. The boy was baptized the same day by the name of DeLancey. We know of no other boy more likely to answer the wish of our friend than DeLancey Shahwan. The latter is his Indian name, and was given, perhaps, in view of his disposition of mildness which characterizes the 'South Wind,' from which his name is derived."

In July Mr. C. W. Rees, a communicant of the Church, and a graduate of West Point, joined the Mission at Kesahgah, or Leech Lake.

During the summer of 1856 arrangements were made by which the Rev. E. Steele Peake, missionary of the Domestic Board at Shakopee, and in the Valley of the Minnesota, was associated with Mr. Breck in the Indian field. Bishop Kemper heartily approved the plan, and Mr. Breck at once made preparations to occupy the second outpost at Kesahgah, sixty miles farther in the wilderness.

November 12th, Mr. Peake, with his bride, arrived and took charge of the Mission at St. Columba; and the same day Mr. Breck and his family, consisting of his wife, infant child, and Miss Herron, started for this new venture of faith at Kesahgah. The journey was on sleds drawn by dogs. Leaving St. Columba at half past three in the morning, they reached Kesahgah at midnight. Work was at once begun. A month later he writes. "On the 8th of December we laid the corner-stone of the Church of the 'Good Shepherd.' The name we took from the coincidence of our having left one hundred baptized Ojibways at St. Columba, and came again, as in the parable, into the wilderness after the 'lost sheep.' The school has already about forty children. We hope to have soon a dozen or more children in the house as at St. Columba. The Mission House will, when completed, accommodate nearly fifty quite well. Adults and children, men and women, are ready for work and to receive instruction in every department of civilized and domestic life."

Soon after reaching Kesahgah, a number of deeply interesting events took place, showing how prepared the Indians had become

to receive the Gospel and civilization. Ten Indian children had already been received into the unfinished log quarters.

"The naming and baptizing of the first and brightest of the Chippeway boys at Kesahgah," writes Mr. Breck, "afforded a pleasant incident, significant of our spiritual work. This boy, upon having his long hair cut off, and beholding himself dressed in the clothing of white children, was unable to contain himself for joy. His black eyes fairly danced with delight. His age is about twelve, and his name is very significant of the first baptism celebrated in this new mission. It is 'Netahwah Keshik,' which means 'the first heavens.' We did not know his Indian name until after his baptism, but certain it is, he is the first child received into the kingdom of heaven, and he may well retain his Indian nomenclature."

In January, 1857, Miss Emily J. West joined Mr. Breck at Kesahgah, having remained at St. Columba for a time to assist Mr. and Mrs. Peake in their new work. Miss West thus writes:

"The family consisted of Mr. Breck, wife, baby, a young lady member of the Mission, the interpreter, carpenter and myself. There were sixteen Indian children in the house who were clothed and fed;—wild specimens they were requiring constant watching. My duties were to teach the school and to watch over the girls from morning till night. I went with them to their meals at the house of the farmer. When warm weather came, I walked with them to the woods, or sat by the lake while they played in the water or swam, as even the youngest could swim like ducks.

"The first thing to be done on receiving them into the house was to put them into a tub of water and give them a good scrubbing and combing, then dress them in new clothing. It was wonderful to see the change in their appearance. Their friends always waited to see them and were much pleased with the change.

"The farmer's family consisted of his wife, two daughters grown, and two sons. These, with the blacksmith, were the only white people within sixty miles. They were all members of the Mission and under the control of Mr. Breck.

"The Mission House, though unfinished, was very comfortable. It stood upon a high bank overlooking the lake, and was surrounded by pine trees which grew down to the very edge of the water. The house was built of hewn logs, with the chinks filled with fine moss. One large room served for services, school, and reception room. On each side was a one-story wing—one being occupied by Mr. Breck's family, the other used as a dining room and a sleeping room for the young men and Indian boys, with a kitchen in the rear.

"The school always commenced with short prayers and singing; but

at four in the afternoon we had regular daily service, the room being generally filled. The number of pupils varied, though those in the house were regular attendants. The wild children would stand around the door or look in at the windows. I would go out and bring in all that I could persuade to come, till after a time they would come of themselves. At first some of them would run like frightened deer if they saw me move towards the door. An hour each afternoon was devoted to singing, of which the Indians were very fond.

"In the month of March we had our sugar vacation, when all the Indians went some distance away to make maple sugar. In their absence we were quite alone, not an Indian being to be seen. At the end of the sugar-making season, our Indians returned, school began again, and the children who had been living in the house seemed glad to get back, and everything looked promising for the future."

CHAPTER XIII

THE GATHERING STORM

Up to this time the relations of Mr. Breck with the Indians had been of the most friendly character. The only wanton act of violence had been the killing of an ox belonging to Mr. Breck in 1853. But the infliction of summary punishment and the presence of the troops at the garrison had held in check any disorderly element which may have existed. But distant mutterings of the storm began to be heard. As early as January, 1856, anxiety was felt in regard to the open sale of firewater. A communication on the subject from Bishop Kemper was forwarded by Mr. Breck to the Hon, Henry M, Rice, the representative at Washington, who would use it for the good of the red men. It added to the anxiety of the friends of the mission that early in the summer an order was issued to abandon the post and to withdraw the troops. Chaplain Manney writes: "We may now expect personal violence and murders and the destruction of property on the ceded lands, and all along the frontier. withdrawal of the troops can result in nothing else."

One afternoon early in July a drunken Indian was seen coming towards the house. At the sight of him the little girls ran upstairs. Seeing the man about to follow, Miss West stepped to the foot of the stairs to prevent him, when he struck her on one side of the head. He raised his hand to strike again, when the interpreter came in and took hold of him. The man made an apology and marched off.

After a time the young men, who had been opposed to the treaty ceding their lands, began to grow saucy. One day, just before afternoon service, two drunken men were seen coming to the house. The door being locked, they commenced breaking in the window and sprang into the room. Two of the Indian women who were near took hold of the men and led them away. Every precaution was taken for safety; boards were nailed over the windows, barrels and tubs of water were brought into the

house and filled with water, as they had threatened to come and burn the house in the night. Lights were extinguished, and none slept during the night. About midnight the drunken men passed the house and called out in English: "Good night, Mr. Breck," adding in their own tongue: "We will come back in the morning."

One bad feature of the case was that the friendly Indians dared not interfere, as their own lives would be in danger. Some of the chiefs and old men had a conference with Mr. Breck, but did not dare to say what they wished in the presence of the disaffected Indians. Afterwards in private they asked him "not to keep it in his heart, but to throw it in the lake." They did not want him to leave them.

After this matters went on quietly for a time. One afternoon after service a young buck followed Mr. Breck to his home and raised his arm to strike him with a large knife, but another behind caught his arm and prevented him.

Other instances of insolence followed, and Mr. Breck, feeling that their lives were daily in jeopardy, called the members of the Mission together to decide what was best to be done. With one exception it was generally agreed that it was not safe to remain. Miss West felt that much good had been done and that the danger would pass by.

The following day was spent in packing. It was a busy, anxious day for the Mission. About midnight, all being ready for departure, they took their farewell meal, had prayers for the last time in that place, and set out, ten in number, for a journey of sixty miles. The day was very hot and there were heavy showers. At nightfall they camped, and, commending themselves to the care of Him who has promised to keep watch and ward over His servants, they lay down to rest. About midnight a heavy rain again fell, and as soon as it ceased they arose and proceeded on their journey, and soon after daylight came in sight of St. Columba wet, tired and hungry. They were cordially received by Mr. and Mrs. Peake and made as comfortable as possible under the circumstances.

After resting a while all the party but Miss West went on to

Fort Ripley. She remained at St. Columba until their goods arrived, and then took leave of the Chippeway Mission, not, however, without hope of returning after the lapse of a few months.

Mr. Breck left Kesahgah July 9th, 1857, and three days later arrived at Fort Ripley. The discontent and lawlessness of the Indians increased. In August a cow belonging to the Mission at St. Columba was killed, and a few days later an inoffensive German was murdered by three Indians under circumstances of the utmost cruelty. The guilty parties were arrested, but a mob overpowered the sheriff, took the Indians and executed them.

The Indians were now becoming intensely excited and threatened revenge. Accordingly, Mr. Peake and his family left St. Columba the morning of August 20th and sought safety at the fort. The savages were skulking about ready to murder the first white man who should come in their way. Hole-in-the-Day was implicated in a plot to burn the Mission property at Gull Lake, so that Mr. Peake was compelled by the military authorities to remove to Fort Ripley with the children under the care of the Mission, where he remained during the winter, while Enmegahbowh was placed in charge of the Mission House and church at St. Columba.

Meanwhile Mr. Breck, seeing no prospect of carrying on the work, relinquished all hope of returning to Kesahgah. The chief obstacle was the method of the government in dealing with the Indians. By a late treaty the Indians had parted with their lands to the headwaters of the Mississippi and to the shores of Lake Superior, retaining for themselves only small reservations. This opened the country to the whites, whose sole inducement to live in it was gain. The readiest way to obtain the annuities, furs and other valuables of the Indian was by the sale of fire-water, which was carried far up into the interior by traders. The agent was powerless to prevent this, as the military had been ordered away and not a soldier was left in the Chippeway country.

Happily the buildings at Kesahgah had been erected with funds provided by the government. Arrangements were made by Mr. Breck for all the baptized children at Kesahgah to go

to St. Columba. There was, therefore, little loss to the church. "If the sins of nations," writes Mr. Breck, "render all efforts of the gospel abortive the church is not to be blamed; neither are the faithful who have aided in making the offer to think they have been wasting talents, time or means, but that according to their faith so will their reward be in the world to come."

At this critical moment White Fisher and Enmegahbowh, with a number of friendly Indians, held a council and agreed to stand by the Mission, sending a message to Hole-in-the-Day to that effect. Mr. Peake resided at the fort during the winter, visiting St. Columba once in three weeks, ministering to the Christian Indians and teaching the children. In the spring of 1858 he removed to Crow Wing, then the frontier town, where he ministered to the whites, and had charge of matters at St. Columba until 1862, when he was appointed chaplain of a Wisconsin regiment. In 1859 Enmegahbowh was ordered deacon by Bishop Kemper at Faribault, and as his name signifies, in those dark and evil days, stood before his people and ministered to their spiritual needs until in the providence of God the Rev. James Addison Gilfillan became missionary to the Chippeways.

Joseph Alexander See Errata page 11.

CHAPTER XIV

HOLY CROSS: CROW WING

The village of Crow Wing was situated at the mouth of the river of the same name, so called from its fancied resemblance to a crow's wing. It was noted in our early history as the scene of many dark and bloody deeds. A desperate battle had been fought here between a war party of Dakotahs and some Ojibways. As early as 1837 C. H. Beaulieu had established a trading post here. He was followed by Allen Morrison and Donald McDonald and Philip Beaupre. Henry M. Rice had a trading post here at one time. The village was about eight miles above Fort Ripley and lay on the route from the post to the Mission of St. Columba at Gull Lake. Near here was the residence of Holein-the-Day, the well-known Indian chief.

About 1856 the village was beginning to grow rapidly and the simple trading post, with its few traders, was assuming new importance by the coming of Protestant settlers in the neighborhood. Perhaps we may date the first service of our Church in the village of Crow Wing the evening of Monday, December 8th, 1856. Bishop Kemper speaks of this visit in his diary at the close of a visit to St. Columba. The Rev. E. Steele Peake, who had lately joined Mr. Breck at St. Columba was present and assisted in the service. It was expected that regular services would henceforth be maintained by the Mission.

When the Mission at St. Columba was temporarily broken up Mr. Peake resided during the winter of 1857-8 at Fort Ripley by order of the commanding officer, who gave his family and the Christian Indian children quarters, not deeming it safe for them to remain at Gull Lake. Mr. Peake visited St. Columba once in three weeks during the winter, and when quiet was restored returned with Mrs. Peake to Gull Lake, where he remained until August, 1858, when he removed to Crow Wing, still giving priestly care and supervision to the Indian Church and congregation at Gull Lake, the Church of St. Columba. Our Indian Deacon En-

megahbowh resided at the Mission after Mr. Peake's removal in August and conducted the services, Mr. Peake going up once a month for Thursday celebration. From August, 1859, to November 1st, 1862, he resided at Crow Wing, where he had a parish school and ministered to the people until he was commissioned chaplain U. S. A. of the 28th Regiment of Wisconsin Volunteer Infantry, under Colonel James Milton Lewis.

In the afternoon of Thanksgiving Day, 1859, Bishop Whipple preached in the house of the Rev. E. S. Peake at Crow Wing. He says in his ditary: "Arrangements have been made to erect a small building here to serve for a chapel and school. The Missionary at this place also officiates at St. Columba and Little Falls."

At the second visitation, made March 16th, 1860, Bishop Whipple preached in the school house and confirmed one person. The Bishop says: "This place is the outpost of our white field and of great consequence as the key to the vast region beyond. The Rev. Mr. Peake is doing a good work, and it will be felt far north. Hole-in-the-Day, the great chief of the Chippeways, came to see me. Two weeks ago he came to see Mr. Peake to take the pledge for one year. He earnestly urged me to keep Mr. Peake here—offered me aid to build a church. He said he desired his children to be educated and knew the last hope for his people was civilization and Christianity."

The cornerstone of the Church of the Holy Cross was laid by the Rev. E. G. Gear, D. D., Chaplain U. S. A. at Fort Ripley, on Ascension Day, 1860. Father Gear thus speaks of his visit and of the conditions: "The population, though not large, is a mixed one, consisting of Americans, half-breeds, French and Indians. 'From here,' says Bishop Whipple, 'the whiskey seller sends his stream of death, and the place is cursed by all the bad influences of border life.' Brother Peake has succeeded in collecting a small congregation and has interested them in the Church. The only school in the place is under his direction and control, although the Romanists have been occupying the ground for some years. One object of my visit was to assist Mr. Peake in laying the cornerstone of a more decent place of worship in the absence of the Bishop. After morning service and

the Holy Communion in the 'crude school house' we repaired, accompanied by the congregation, in procession to the site which had been secured by Mr. Breck some years ago, and, with the accustomed service and ceremonies on such occasions, laid the cornerstone of the 'Church of the Holy Cross.' The morning had been dark and threatening, but the sun came out, and everything around us looked bright and beautiful. One of the peculiarities of this part of Minnesota is an entire absence of anything like rock or stone except granite boulders, and these are of rare occurrence in this vicinity. A stone, however, was found on the shores of Gull Lake at St. Columba of sufficient dimensions for the purpose a few days before. We were thus relieved of a difficulty which we knew not well how to surmount in previous consultations on the subject. For we both agreed that the ceremony would be meaningless without some 'sign of the thing signified.' This stone was inserted, nearly in its natural shape, in one of the foundation blocks of the building, and beneath it a tin box containing various articles, with the names of the Bishop and clergy of the Diocese. On the stone was engraven the Cross, a broken tomahawk and an Indian pipe, symbols which will be readily understood. These were talked of at one time as proper emblems of Bishop Whipple's seal. Mr. Peake made an appropriate and interesting address on the occasion, and spoke with hope of the future. The Church of the Holy Cross will be when finished as contemplated a simple, neat and churchlike building. Its dimensions will be twenty-four feet by eighteen, with a chancel eight feet deep, and a robing room adjoining. Nothing can be imagined more picturesque and beautiful than the site it will occupy. It is on an elevated lawn but a few rods from the river, and commands a noble view of its majestic waters as they wind and bend, in light and shade, through the pine forests that adorn its banks, dividing the white man's country from the children of the wilderness.

"That Crow Wing is on the very border of civilization, if not beyond that line, and that Bishop Whipple's description of it is not entirely imaginary will be more readily believed when I state the fact that during the time we were engaged in the services which have been described a white man, one of the whisky sellers, was stabbed with a knife by an Indian, and on our return, and within a few rods of the site of the church, we encountered a party of Chippewas with four scalps of the Sioux. They were ornamented with skunk hides and ribbons of various colors preparatory for a dance. . . . During my early residence at Fort Snelling there were large numbers killed on both sides; scalps and scalp dances were almost of daily occurrence. Efforts by myself and others were made to bring about a peace and to put a stop to these savage barbarities, but they were attended with only partial success. The only hope for the race is in the Gospel. That they are capable of being benefited by the Christian religion is abundantly evident from what has been accomplished in Rupert's Land and at St. Columba. 'An Apostolic Church,' says Bishop Whipple, 'must preach the Gospel to the pagans at home."

Under date of April 28th, 1861, Mr. Peake writes: "Service was held in the Chapel of the Holy Cross, Crow Wing, Minnesota, by the Rev. E. S. Peake, Miss'y, morning and evening—child of T. B. Adams was baptized. Began catechetical Sunday school."

In the Bishop's diary we find: July 18th, 1861, "preached in the unfinished chapel of the Holy Cross, Crow Wing, and baptized an infant."

Thursday, August 8th, 1861, Bishop Whipple confirmed Mrs. McArthur and Mrs. West in the Chapel of the Holy Cross.

Under date of January 1st, 1862, we find in the diary of Mr. Peake: "Gave Paul, a young Indian man, a New Year present. January 3rd, Paul was found stabbed to death by drunken Indians near the church on the bank of the river; had a coffin made and took the body to the agency for burial."

Such was the ministry of our Missionary on the border. After six years of faithful service the conditions were such that Mr. Peake resigned the work where he had been a faithful witness for the truth, leaving the ministrations to Enmegahbowh, the Indian deacon. The little church was burned from a prarie fire a few years later, and with the rise of Brainerd, a few miles

away, the village of Crow Wing fell into decay and tradition now marks the site of the scene of dark and bloody deeds. A fragment of the cornerstone, with its emblems, was afterwards reverently gathered up and now rests in the church at Brainerd as a pious relic of the work at Crow Wing.

THE REV. E. STEELE PEAKE

The early labors of Mr. Peake in the Diocese have already been given in connection with the work at Shakopee in the valley of the Minnesota, and at St. Columba, and Crow Wing. His mission field in the northern part of the State included so much territory and so many stations that it is proper to present his itinerant work more connectedly. Much has been said of the early work of the Rev. J. Lloyd Breck and the Rev. Timothy Wilcoxson. The Rev. E. Steele Peake was also a true missionary of the Church, a member of the Associate Mission.

After an absence from the Diocese of twelve years, Mr. Peake returned from California and became a missionary along the Northern Pacific. At the time of the Bishop's visitation at Wadena he was on a visit to his brother, who resided there. This visit of the Bishop was made July 16th, 1878. Arrangements were made at this time for Mr. Peake to include Wadena in his itinerant work, and visit the place as often as practicable. Soon after the resignation of Mr. Dickey he removed to Moorhead to take charge of the church there. He also officiated at Glyndon Sunday afternoons when at Moorhead and on alternate Wednesday evenings, beginning with August 1st, 1878. December 1st the same year he began to devote the third Sunday of the month to Wadena and Verndale. At the latter place he held his first public service January 10th, 1870. His work during the period from August 1st, 1878, to April 1st, 1882, included stations in seven counties: Polk, Norman, Clay, Wilkin, Becker, Otter Tail and Wadena. August 8th, 1879, he visited Crookston, a new town on Red Lake river, where he found three gentlemen ready to co-operate with him in church work. He also

met at this visit a few of the Chippeways from Red Lake, which he had visited in company with Bishop Whipple and Enmegahbowh the week before the massacre of 1862, seventeen years before. It may be noted that this was the first visit of the Bishop to Red Lake, where the boys whom Mr. Peake had taught the first principles of Christianity twenty years before, were preaching. Mr. Peake arranged to hold a week day service once a week at Crookston, beginning September 3d. Ascension Day, 1880, he administered the Holy Communion to ten communicants. A monthly service was also held at Ada. There was a good prospect of building up a parish at Crookston. These missionary journeys took the Missionary each month ninety miles east and west, and about the same distance north and south. Services were held every Sunday at Moorhead, with the exception of the third Sunday in the month, which was given to Wadena and Verndale. The afternoons of alternate Sundays were devoted to Glyndon when the state of the roads made it possible for him to return for the evening service. He administered the Holy Communion at Glyndon twice to twelve communicants.

Meanwhile Mr. Peake extended his missionary journeys as far south as Breckenridge, where he began a monthly service

August 24th, 1879.

On Saturday, the day before, the Sacrament of Holy Baptism was administered in private. After a time the monthly week service was suspended, but at the request of Dr Falley he visited Breckenridge and held a service February 5th, 1882. Great interest was manifested in these services. His last service was held March 5th, and soon after he removed to Dakota.

His other stations lay along the line of the Northern Pacific, and were as follows: Detroit, where he resided in charge from October 1st, 1880, to April 1st, 1882; Perham, from November 25th, 1880, to March 26th, 1882; New York Mills, from March 28th, 1881. This was a neglected place, without religious services of any kind. Stopping off one day, and learning from the station agent that there was no religious service, Mr. Peake left an appointment for a week day evening. This was usually Tuesday. This opportunity improved resulted in a spiritual blessing

to one family at least that attended his ministrations. Some time afterwards he received a letter from a young man in Oregon, who, with his father's family, had come into the Church, dating his interest with the services he had attended at New York Mills.*

Mr. Peake closed his labors at Wadena and Verndale March 19th, 1882. These places were only six or seven miles apart, and could be visited the same day. Perham, twenty miles east of Detroit, with a population of about four hundred, was also an interesting station. His first administration of the Holy Communion here was on Epiphany, 1881.

After an absence of two years, Mr. Peake resigned his charge at Valley City, Dakota, and returned to his old field of labor, residing at Detroit. This second pastorate and itinerancy includes the period from June 1st, 1884, to October 1st, 1889, his last service being held September 29th, soon after which he removed to Faribault as Chaplain of St. Mary's Hall.

Mr. Peake held his first service at Wadena and Verndale after his return, July 18th, and relinquished regular work at both places May 31st, 1887, although exercising jurisdiction as the nearest priest until the ordination of Mr. C. C. Rollit.

At Eagle Bend, on the Great Northern R. R., the first service was held by Mr. Peake in August, 1888, another in August, 1889.

Mr. Peake also held one service at Frazee City August 12th, 1885, but no permanent work was established here.

^{*}Rev. Mr. Gilfillan held service here.

CHAPTER XV

CHRIST CHURCH, ST. PAUL

The first services of our Church in the region of which St. Paul is now the center were held by the Rev. Ezekiel Gilbert Gear, who was appointed Chaplain at Fort Snelling in the fall of 1838 and reported for duty at the post April 8th, 1839. Soon after this he offered his services to the Board of Missions in New York, and asked to be reckoned as one of their Missionaries. He was in frequent correspondence with the Church in the East, and his letters published from time to time in the Gospel Messenger kept the Church informed of the conditions in what was then a wilderness. He was probably the first Protestant clergyman to visit St. Paul, and it is thought by his daughters that he held a service there as early as 1840. There is, however, no written record of this, and the conditions of that early day render such claim rather open to doubt. We may, however, give the venerable Chaplain the credit of being the first Protestant clergyman in that region, ministering so far as lay in his power to the settlers around him. Mrs. Angeline Hinckley, late of Mankato, in a conversation told the writer some years ago that Mr. Jackson, her first husband, came to St. Paul in 1842; that they were the first American family in the new settlement; that Mr. Jackson built the first shingle roof and the first board-floor house there, which was always open to ministers of all denominations for religious meetings. One of the sermons of Father Gear bears the date of "St. Paul, 1845," and during his life he claimed to have held the first Protestant service in the hamlet. The character of the congregation can be inferred from the fact that "he brought with him," says Mrs. Hinckley, "Prescott, the interpreter, and 'Negro Jim,' who was also an important factor in the Church services."

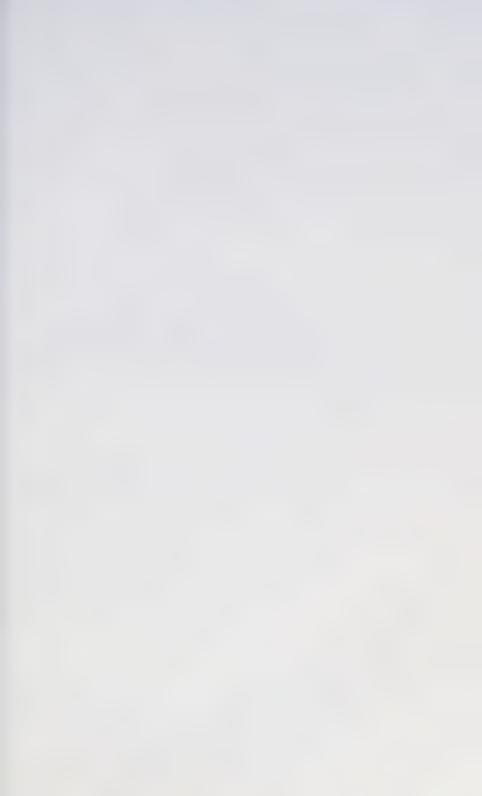
The Rev. Mr. Gear continued his ministrations until the coming of the Rev. J. Lloyd Breck and his associates, Messrs. Wilcoxson and Merrick. His last appointment and service was on





REV. S. Y. McMASTERS, D. D.





CHRIST CHURCH, ST. PAUL

June 30th, 1850, at which he united with Messrs. Breck and Wilcoxson and committed the pastoral work to their care. A meeting was held August 1st at the residence of Judge Lambert to consider the building of a church; and on motion lot 14, block 23, on Cedar street, which would be presented, is accepted as a site, and Charles F. Tracy and H. A. Lambert are chosen to ascertain how much could be raised for a church.

Monday, August 5th, the committee reported that \$600 might be raised, perhaps more. Accordingly it was resolved to get estimates of the cost of a church 20x40, with chancel and tower, and H. A. Lambert, Geo. C. Nichols and J. E. Fullerton were appointed a building committee.

The committee met on the 21st to present plans and estimates, and at a final meeting held on the 24th accepted a plan of a church to cost \$1,225. It was further resolved to call a general meeting of the citizens interested for September 4th, which adjourned, our information says, indefinitely. The articles of agreement with the builder were signed August 26th.

The first records of the parish were burned, but afterwards reproduced from memory. It was probably about this time that there was a voluntary organization of the congregation, at which H. A. Lambert, J. T. Halsted, B. W. Lott, Charles F. Tracy, Henry Tracy, Charles R. Conway, R. R. Nelson and J. E. Fullerton were elected a Vestry. The parish was named Christ Church in grateful memory of the old historic church of that name in Philadelphia.

The cornerstone of Christ Church was laid September 5th, and Mr. Canzone, the builder, was authorized to proceed at once in the erection of the specified building, for which six hundred dollars was already subscribed. The building was first used December 8th, and fully completed and accepted April 24th, 1851, and consecrated July 20th of that year by Bishop Kemper, Missionary Bishop of the Northwest. There were also present the Rev. Messrs. Gear, Breck, Brooks of Dubuque and Ludlum of Wisconsin. [The diary of Bishop Kemper gives Breck, Gear, Ludlum and Handferd. The day being Sunday, Wilcoxson and Merrick were probably away on duty.]

The care of the parish naturally lay with the Associate Mission, which consisted of the Rev. J. Lloyd Breck, the Rev. Timothy Wilcoxson, priests, and the Rev. J. Austin Merrick, deacon. Along with them had come Theodore J. Holcombe, a boy of fifteen, as a student. They lived in a tent until a house could be erected, and, after the manner of "Nashotah House," did their own cooking, and washing, and other domestic duties.

At the Easter Parish Meeting, 1851, the following were elected for the ensuing year: H. A. Lambert and J. T. Halsted, wardens, and B. W. Lott, Charles Tracy, Henry Tracy, Charles Conway, R. R. Nelson and J. E. Fullerton, vestrymen.

At a meeting of the vestry April 24th the report of the acceptance of the building was made, and a letter produced to be forwarded to the Bishop placing the Parish under the pastoral charge of the Protestant Episcopal Church. A formal notice of the organization was sent to the Associate Mission, with the following, addressed to the Rev. Messrs. Breck, Wilcoxson and Merrick:

"It has been directed by the Vestry of Christ Church to notify you that it has been resolved to place the spiritual direction of the said church under the Associate Mission of the Protestant Episcopal Church of St. Paul until circumstances require or justify a different management."

The following was received: "Vestry of Christ Church.

"Dear Sir:—We have received the notification of your organization* as the Parish of Christ Church, St. Paul, and respond to your wish as expressed in your letter by accepting missionary charge of the parish until, with the advice and consent of the Bishop, you shall call a rector to the oversight of the same. Recommending you, in behalf of the Mission, to the Divine blessing, I am,

Your obedient servant,

-Timothy Wilcoxson."

September 2d, 1851, at an informal meeting of the Vestry, J. H. Simpson, John Holland and John Parker were appointed delegates to the Minnesota Missionary Society.

^{*}The date of the organization is given as April 21, 1851. The laws relating to church organization were in a inchoate state.

Easter Monday, April 12th, 1852, the following were elected Wardens and Vestrymen for the ensuing year: H. A. Lambert and J. T. Halsted, Wardens, and Messrs. D. W. R. Halsted, George Milborn and J. E. Fullerton, Vestrymen. The Rev. J. L. Breck was elected Rector of Christ Church and requested to procure an assistant, for whose support the Vestry agreed to pay \$200. June 7th Mr. Breck resigned to become a Missionary to the Chippeways. A call was extended to the Rev. Hugh Miller Thompson, afterwards Bishop of Mississippi. After unsuccessful attempts to secure a pastor from the East the Parish prevailed upon the Rev. Mr. Wilcoxson to become rector, who accepted on condition that he might be permitted to devote one-half his Sundays to missionary work outside. The following reply was received from Bishop Kemper in answer to the letter of the Vestry informing him of the election of Mr. Wilcoxson as Rector:

Delafield, Wis., 13 August, 1852.

To the Senior Warden of Christ Church.

My Dear Sir:—Your note of 27th July was duly received, in which you inform me that the Rev. Timothy Wilcoxson has been unanimously elected Rector of Christ Church, St. Paul, in Minnesota. I highly approve the act, and congratulate the parish upon securing so worthy a clergyman.

I am very truly yours with much esteem,

—Jackson Kemper, Missionary Bishop.

H. A. Lambert, Esq.,

Senior Warden Christ Church, St. Paul.

October 14th, 1852, it appears from the records that a Gallery was ordered to be built.

Easter Monday, March 28th, 1853, at the parish meeting the following were elected officers for the ensuing year: H. A. Lambert and J. Holland, wardens, J. Halsted, J. W. Cathcart, W. G. Fonseca, vestrymen.

Voted to pay Mr. Wilcoxson a salary of \$200. The following By-Laws were adopted at a meeting of the Vestry:

The Vestry to consist of five or seven members.

To choose two wardens from their own number.

To have power to fill vacancies which might occur during the year.

The Rector to preside at meetings, or in his absence the Warden. The Rector and two members to call meetings, etc.

A committee was also appointed to select a better location for a cemetery. The committee finally selected a parcel of ground distinct from the general cemetery to be used exclusively as a cemetery of Christ Church and in accordance with the rubrics of the Protestant Church. Ten acres were purchased one mile from the capitol at thirty dollars per acre. The Vestry meeting also decides to have the stovepipe run through the roof to prevent smoking, church lot to be inclosed with a fence, an organ bought, an organist hired at one hundred dollars per annum, pew rent from nine to fifteen dollars a year, rector's salary eight hundred dollars. [The last was probably when Dr. Van Ingen was called as rector.] The Vestry resolve to procure a lamp for the use of the choir as soon as possible. Also resolved "that the thanks of the Vestry be extended to the ladies for the very efficient way in which they have, by means of a fair and supper, provided for the debt on account of the organ." Also unanimously resolved, "that as there is still a debt of fifty dollars on account of the organist's salary the ladies be requested if agreeable to them to liquidate the said debt out of any balance they may have on hand."

February 3d, 1854. "Resolved that Mr. Olds be invited to take charge of the choir of Christ Church, and to have the power to reject from, and invite into it such persons as he shall think fit, until such time as the present leader shall resume her place."

At the meeting of the parish on Easter Monday, 1854, J. Halstead and Capt. J. H. Simpson were elected wardens, and A. H. Cathcart, J. P. Owens, P. R. Winne, W. L. Ames, W. E. Hunt, H. J. Brainerd, J. T. Rosser, vestrymen. At this meeting Messrs. Ames and Simpson were appointed a committee to enter into a correspondence relative to securing the Rev. Dr. Van Ingen as rector. As a result on May 8th it was resolved to extend an invitation to Dr. Van Ingen of Rochester, N. Y., to become Rector of Christ Church at a salary of \$800 per annum, the expense of removal to be paid by the Vestry.

On the acceptance of Dr. Van Ingen Mr. Wilcoxson sent the following letter.

Mission House, St. Paul, July 26th, 1854.

To the Wardens, Vestry and Parishioners of Christ Church, St. Paul. Well beloved in the Lord:

Rejoicing with you in the acquisition of the Rev. J. V. Van Ingen, D. D., as your future rector, grateful for the favors you have shown me, and conscious that I have been an unprofitable servant in the work of my Divine Master, I hereby tender to you my formal resignation of the Rectorship of Christ Church, St. Paul, with the prayer that the new relations upon which you are entering may be crowned with abundant blessings.

Yours in faith and charity,

-Timothy Wilcoxson.

In reply to the letter of Mr. Wilcoxson, which was read at a meeting of the Vestry July 29th, the following was sent:

St. Paul, July 31st, 1854.

Rev. and Dear Sir:—Your letter of the 26th inst., tendering your resignation of the Rectorship of Christ Church in this city, has been laid before the Vestry, and by them has been acknowledged, and been ordered to be placed on file. The Vestry cannot, however, permit this opportunity to pass, without testifying, as they now do, to the uniform devotion, the unwearied diligence, and the constant self-denial with which you have officiated among them as long as you have been their pastor. In all these respects they have beheld you as the unwearied servant of that Great Master whom you profess to serve; and though, according to your own depreciating estimate, you may look upon yourself as having been but an "unprofitable servant," they cannot but believe that such a labor of love, and exhibition of patience as you have discovered among them, has not been without a blessing, the fullness of which the records of eternity alone will unfold.

Trusting and believing that you and yours will be guided aright in all the changes of this mortal life, and with the assurance of the continued respect and love of the Parishioners among whom you have walked as their pastor, and with the humble request that they may still hold a place in your heart, be often remembered in your prayers, we remain, very respectfully and affectionately your friends and servants.

-J. T. Halsted, J. H. Simpson,

Wardens.

P. R. Winne, W. L. Ames, J. T. Rosser, W. E. Hunt, H. J. Brainerd, Vestrymen. Mr. Wilcoxson had accepted the Rectorship of Christ Church with great reluctance, and only after the failure of the Parish to secure the services of a clergyman from the East.

He tells us in his diary that he prefers the itinerant work to a city parish. It was, therefore, with great satisfaction that he gave up the Parish to another and entered the missionary field once more.

The early work of the Associate Mission in establishing the Church in St. Paul and the labors of Messrs. Gear, Breck and Wilcoxson are related elsewhere. For the correct understanding of some matters which came up at a later day and disturbed our peace, it will be necessary to recur to events which led to the call of the Rev. J. V. Van Ingen to the rectorship of Christ Church. When Dr. Van Ingen became Rector of Christ Church the Parish entered upon a new stage, conditions were changed from what they were when the Associate Mission pitched their tent on the bluff overlooking the valley. The two leaders, the Rector of Christ Church and the head of the Associate Mission, were unlike, and their plans and methods of work entirely different. Henceforth in the mind of the devoted Rector the Parish became the center, around which all the work of the Minnesota Mission gathered.

On receiving the call referred to above Dr. Van Ingen visited St. Paul, had a personal interview with the Vestry and completed the tie by which he was to undertake a general "oversight" of church work such as Mr. Breck had exercised as the head of the Mission, both at Nashotah and in St. Paul. At that day even a suspicion of any ambition in seeking the "mitre" was derogatory to the high character of a Presbyter, and the letters of Mr. Breck, whether really or not, seemed at least to Dr. Van Ingen to include the hope or expectation of the Episcopate. Perhaps we may add this extract in the "Memoir" of a letter to Mr. Breck dated January 5, 1854, in which Dr. Van Ingen writes:

"What you say of your sentiments and purposes as to your future Bishop, settles an important point, to-wit, that you would not be the occasion of setting over me an unsympathizing head, to whom my plans might be un-

intelligible or obnoxious. If it please God that I go, and I could be the means of bringing after me another and a stronger man as your Bishop, so much the more gain to the work and to us all."*

The Church at Rochester, N. Y., for a long time refused to accept his resignation. But when he was fully resolved to go members of the congregation and other friends pledged him sums amounting in the aggregate to \$1000 a year for three years in aid of his work. How long this continued is not stated, or whether it met the expectations of the Bishop and friends of the work in Minnesota is doubtful. While the results of his work were largely confined to Christ Church he was not unmindful of the outlying field, in holding week day services as opportunity offered, securing land for the Church and assisting Missionaries. The expectation that he would bring with him men could not be fulfilled. Indeed, Mr. Breck found it a most difficult thing to secure fellow laborers for this distant field. Only after repeated efforts had been made to secure a Rector did Mr. Wilcoxson decide to become their pastor, and only on condition that onehalf of his time should be given to itinerant work. So that the position of "Head of the Minnesota Mission" became little more than a name. Each of the three clergy of the territory was autonomous. Mr. Breck was the head of the work in the red field, responsible only to his Bishop; Mr. Chamberlain was the head of the "St. Anthony Falls Mission," claiming a jurisdiction similar in his field. Mr. Wilcoxson was already the recognized appointee of the Domestic Board on the nomination of the Bishop for a definite field. Dr. Van Ingen was too familiar with the methods of the older dioceses to exercise any jurisdiction excepting such as a personal influence could give him. It will readily be seen, therefore, how naturally the conveyance of the Mission property to him as sole trustee became the occasion of grave difficulties, especially considering that the main object in founding the Mission in St. Paul in the mind of Mr. Breck was a second Nashotah. No inconsiderable part of the grounds also had been given by the Chaplain of Fort Snelling, who naturally

^{*}See "Memoir," pp. 68, etc.

thought that his gift was being alienated from its original intention. No doubt, while the Rector of Christ Church had a clear right and a just title to its occupancy, it might have saved much bitterness of feeling had the property been transferred at an earlier day or a committee of arbitration been asked for, selected by the Bishop, as the committee ultimately was, composed of some of our most judicious laymen and clergy. As it was, the decision of the committee justified Dr. Van Ingen in his use of the Mission property from the letters of Mr. Breck and the inducements held out to him to come to Minnesota.

It is not necessary here to enter into all the particulars of the negotiation with Dr. Van Ingen to come to St. Paul. There are no parish records of Christ Church from February 3d, 1854, to March 25th, 1856. Bishop Kemper was very anxious to have a "strong man" take charge of the work. The Associate Mission was no less desirous to have a man take the work who could bring with him both the needed men and money. It was supposed that Dr. Van Ingen could accomplish both. The proposition made to him seems to have been conceived in the spirit of the far-reaching original plans of Mr. Breck-schemes of education, institutions of charity and church extension. A considerable correspondence passed between Dr. Van Ingen and Mr. Breck on the subject, in which it would appear that promises were made which might be interpreted to mean more than a call to become the head of the "Minnesota Mission." The vague idea of "oversight" and appeals to ambition embarrassed him and caused negotiations to be suspended for several months. In this painful frame of mind he applied to Bishop De Lancey for advice, than whom there was none wiser in the American Church. The advice of his Diocesan seemed to remove the main obstacle, which was the danger of any imputation of self-seeking. which was to go to Minnesota as Rector of Christ Church. If he accepted a call to become simply Rector of Christ Church, the imputation of ambition by his assumption of a position of "oversight" without a definite sphere of duty could not be brought against him if he moved in the normal orbit of ordinary clerical life. This meant that the proper course was a "call". from the Vestry of the Parish.

On the other hand, the Rev. Mr. Wilcoxson, under date of the 9th of May, 1854, writes:

"I delayed answering your letter of March 30th with the hope of having some new inducements to offer before writing. I had hoped that you would come out as head of the 'Minnesota Mission,' and then come before the parish and become its rector as a matter of course. But when I found you were still undecided, I resolved to bring you before the parish as a candidate for the rectorship, stating to them that you already had the offer of the Mission House and grounds, which would serve as parsonage and glebe. This I did on Easter Monday; and yesterday you received a unanimous call to become rector of Christ Church, St. Paul, with a salary of \$800 per annum, which call you will soon receive by letter from Capt. J. H. Simpson, (U. S. A.), the junior warden. And now, my dear sir, let me express the hope that this unanimous call will induce you to resolve upon coming. I am sure that no one would give such universal satisfaction to all parties concerned as yourself. The salary might be raised to \$1000 if required. I think it will be, next year. Or the Bishop may add to it from the Missionary Fund. The Bishop will be with us this week, and will probably write you at once. If you are disposed, do not decline the call until you have heard from the Bishop."

In the letter containing the "call" the writer says: "We are given to understand by the Rev. Timothy Wilcoxson, our present rector, who is heart and hand with us in this movement and who, indeed, has suggested it, that with this you would have the use of the Mission House and grounds."

In addition to this he also received a letter from Bishop Kemper, written from St. Paul, urging him to come, and assuring him of a cordial welcome from his Bishop.

"Take the church and the Mission and bring with you some funds and one, two, or three clergymen and you will find, if I am not greatly mistaken, the work of the Lord prospering in your hands."

Mr. Breck also entered into a formal written agreement to convey to Dr. Van Ingen the real estate held by him for the Church in Minnesota, "to be used, controlled and improved by him (Dr. Van Ingen) for the furtherance of the cause of Missions and education in connection with the said church, to be

conveyed by him to a board of trustees appointed by the Convention of the Diocese of the Protestant Episcopal Church within the Territory of Minnesota, when such church shall be duly organized in said territory, or in his discretion to the board constituted by Canon XI, General Convention, 1853."

This agreement was approved by Bishop Kemper.

Mr. Wilcoxson did not approve of Mr. Breck's deeding the Mission property to Dr. Van Ingen as trustee, but was overruled by Mr. Breck, and he finally gave a reluctant consent. The property aforesaid, accordingly, was conveyed to Dr. Van Ingen the 20th of March, 1858.

The Rev. John Visger Van Ingen, D. D., entered upon his rectorship of Christ Church August 30th, 1854. The Rev. Mr. Douglass was also called to be a co-laborer of Dr. Van Ingen without extra expense to the Parish, as the latter was expected to bring both men and means with him.

The following letter, copied from the Banner of the Cross, Philadelphia, in the absence of other information, will give us the state of the Church in Minnesota when Dr. Van Ingen entered upon his labors.

Mission House, St. Paul, Minn. Ter., Nov. 28, 1854. To the Rev. J. H. Morrison, Rector of St. Peter's Church, Baltimore:

My Dear Brother:—Your letter of the 7th instant came to me in the midst of mortar, and paint, and workmen of all sorts, in a building added in the last six weeks to Christ Church here, and which we expect to use next Sunday.* It is the fruit of the zeal and bounty of the members of this infant parish, spurred on by a moderate contribution of \$50 from the offerings of the faithful at a distance, placed at the disposal of the Associate Mission, consisting now of Brothers Breck, Wilcoxson, and the writer of this. It gives us a parish school room, 40 feet by 22, and 100 additional sittings, for all of which there are applicants beforehand. You would be amused and delighted at the same time, at the look of the little church, to which this is now the second addition, and you would wonder how the original little church continues to bear the burden of its adjuncts. There has never been a debt on it, and will not be now. The brethren who have gone before me and opened the way here, have kept all free from debt. How much the Church owes to their single-hearted zeal, and

^{*}Saturday, December 16th, the addition finished, 65 pews, yield \$1000, (about), salary \$800.

perseverance, and self-denial in making known her Lord and Master's name and kingdom in the very van of white immigration here, and winning the hearts of the retired redmen to this faith and service, can hardly be reckoned up. One of them with a sad heart has been obliged by broken health to retire to Philadelphia; one is with a success by the testimony of officers of the government, unparalleled, carrying the arts of civilization, and the blessings of the Christian faith among the Indians; the third is traversing the banks of the St. Croix, and St. Peter's (or Minnesota) on foot, seeking for the scattered sheep, and ministering on Sundays and week days, securing and raising for church sites and glebes in new villages and towns, and I have entered into their labors here. At the Falls of St. Anthony, some eight miles above us, one of the prettiest and most picturesque and stirring towns to be seen anywhere, Brother Chamberlain is carrying on a female boarding school in the very heart of the town, where, by one Providential way or another, he is able to show a pretty church more than double in size this summer, and filled; and on one of the three lots, side by side with it, a well contrived and neatly handsome dwelling, with a band of teachers, who will secure success, I think, to this school. All of these brethren have had, besides, an excellent missionary Bishop's frequent visits and judicious counsel, the benefit of the advice, and experience, and encouragement of the venerable Chaplain of Fort Snelling, whose residence in the Territory for fifteen years made his counsels invaluable to the new-comers. To him we all look up as a kind of patriarch among us. Here at St. Paul these brethren have entrusted to me the Mission grounds and home, which as pioneers they secured years ago at a cheap rate—a site most charming and attractive in the whole region, commanding a full view of the city, and a glorious prospect, and vet accessible, and almost equi-distant from all points of the town. And here in "Modest cottages"—the first of which cost \$151-and the successive minute additions to which they were content to glory in as their "Mission Houses," I have been set to carry on, as well as to reap the comfort of their past labors. Here my household has been made to feel at home by the wonderful ways of infinite wisdom. For yonder, among the oaks behind the garden, lies, mingling with the soil of Minnesota, the darling of our home circle, whose heart was as full of devotion to the missionary work, who thought she could tell all about Jesus, our blessed Savior even to the Indians, but whom it pleased God to call home to Himself after the five weeks of suffering and patience the sequel of an attack of cholera upon the Mississippi on our journey up, and on the night before our arrival. Now how strange it is, we feel at home in Minnesota! My dear brother, you will not judge harshly of my running thus into matters so private; but your letter, and the collection accompanying it, coming in the midst of anxious work, and relieving by the assurance of substantial sympathy, seemed to justify my asking you home, as it were, and taking

you where God has taught us our best lessons, to the grave of our little Rachel. There we hope to erect, modestly at first, but in undoubting faith, of growth and permanence, an orphans' home—if possibly, a clergy orphan's home and school. * *

There are here six acres of choice ground; a residence (these Mission cottages), a small neat school house, a garden under high cultivation, and which yielded its flowers until November; and in the town two lots adjoining—the one belonging to the parish and the site of the church, and the other connected with the Mission, and on which the school house has just been built, bought originally for \$100, now worth \$2000, without the building, while these six acres, though serving only as a glebe at present, and a source of expense, yet worth at least \$10,000, having cost \$300. The parish owns a cemetery of ten acres near the town, and finely situated, and a glebe of three acres, the gift of a reverend brother in New Jersey, who profited by the investment of a moderate sum of money here, years ago, and who has, besides a generous gift of land outright, set apart and paid over to the Associate Mission, a tithe of the proceeds of sales of his property here. Out of that tithe has grown our recent "addition" and parish school house.

Everywhere throughout the Territory, rapidly filling with emigrants from the old states in large numbers, and from foreign lands, are found church people and such good will to the church as I do not believe she has met with anywhere else, a readiness to give eligible grounds for church edifices and glebes for half, or a fourth of the actual value. May God dispose those to whom the appeal direct itself to enable this Mission to take advantage of these circumstances, the work of His gracious Providence. I have been enabled since I came into the Territory to add property to near the value of \$1000, to what this Mission, under our Bishop's sanction, now has in charge in different portions of the Territory.

A noble hearted brother has as good as promised, under a sense of Providential duty, to join us here with his family very soon, and then the short journeys I have been able to make will be extended, and I have no doubt, that in every rising town lots can be secured next year by the means, which, I can scarce doubt, will be put at our disposal. This timely preventing of exhaustive effort to buy church lots and parsonage lots, so oppressive to infant parishes, you will at once feel is to me a full warrant by itself for the change—trial if you please to call it so—involved in the breaking up all old ties and being tossed in the surf—for that is the very thing itself that lands the emigrant upon the soil from which the redman has just retired, or been driven. Our indefatigable Bishop Kemper visited us in October and made a laborious but unsuccessful attempt, along with the Rev. Mr. Manney of Fort Ripley, to reach the Lake Superior country by way of Fort Ripley, Sandy Lake, and so to Fond du Lac and Superior city. For days and nights he camped out with his voyageurs, who proved faithless

and reckless, and left the Bishop and Brother Manney to get along among the Indians as well as they could. His visit to the Chippeway Mission House at Gull Lake, (I am not "au fait" yet at pronouncing the hard Indian names with which the Bishop and Brother Breck are so familiar) was cheering to him. At the Mission chapel, in the heart of tribes of redmen, he confirmed 6 (six); and returning to us here by the Mississippi, set out as fresh as ever in company with Governor Gorman and a party going to the "Payment" above Fort Ridgely, to visit the region along the Minnesota or St. Peter's river. How his heart would have rejoiced could he have taken with him a Presbyter, or half a score, to enable him to avail himself of the offer of welcome co-operation which he met along his way. Returning again, he met the little band of clergy, and a few laymen in convocation at Brother Chamberlain's, at the Fall of St. Anthony, availed himself of the canon which authorizes a Missionary Bishop to nominate a standing committee for unorganized portions of his jurisdiction, by naming the Rer. E. G. Gear, Chaplain U. S. A. at Fort Snelling for fifteen years a resident there, and the present writer, of the clergy; and Captain Simpson, U. S. A., residing at St. Paul, and Mr. Welles of St. Anthony, of the laity as a standing committee for the Northwest. Having stated also his views of the importance of accurate and faithful records of official acts, such as Baptisms, etc., and the neglect and want of order in this respect incident to Missionary labors, he expressed and carried into effect his purpose of appointing a Diocesan Secretary, whose care it should be to receive and preserve in a book of record accurate reports of all official acts performed in the region assigned to his care; inasmuch as such a record had been kept with care from the first at the Mission House of the Associate Mission of Minnesota, the present occupant of this sacred home was nominated by him as secretary for Minnesota. He has only to carry on the work begun with exquisite order, neatness, and accuracy by Brother Merrick in the book of records which he found already there. I meant to write you a brief acknowledgement of the timely offering of St. Peter's, Baltimore, of \$25, to the Associate Mission for Minnesota, and to express, as I do most heartily, my thanks for this unsolicited and cheering token of communion in one holy work. I have said more than I meant to. It is my first letter beyond the circle of my intimate relatives. Remember us in your prayers, and believe me faithfully your brother in Christ.

-J. V. Van Ingen.

The Banner of the Cross for March 24th, 1855, also contains a letter written by Father Gear to the Gospel Messenger, in which he says: "The congregations of St. Paul and St. Anthony are increasing and both edifices have been enlarged within a few weeks. Dr. Van Ingen's labors are being much blessed. Two additional churches are in process of erection and expected to be ready for consecration during the summer."

We find also the following in a letter written about the same time by Mr. Breck from the Chippewa Mission:

The accession of the Rev. Dr. Van Ingen to this important field has added powerfully to the growth of the Church in St. Paul, where there is already a call for the early laying of the foundation of a second and a third church.

At a meeting held June 18th, 1855, the secretary, Harwood Iglehart, was requested to draw up the necessary papers for obtaining an act of incorporation for an Orphans' Home. It appears that the thought of such an institution was suggested by the death of the daughter of Dr. Van Ingen, who entered into her rest soon after his arrival in St. Paul. There was very little need of such a charity at that early day, and the institution was one of the unrealized expectations of the Rector of Christ Church, though its reports occupied a place for some time in the Journals of the Convention. Captain Simpson reported to the Vestry promise of lots to be donated to the "Orphans' Home" in Shakopee, Henderson, Mankato and other towns in that direction as soon as the title of those lands should have been secured from the government.

Of the effort to found an "Orphans' Asylum Home" we need not speak at length here. For a further account we refer to the Journals of the Diocese and to the Parish Records of Christ Church. It appears that the Vestry authorized Dr. Van Ingen to proceed to incorporate the "Orphans' Home."

The movement, commendable as it was in spirit, was at a day too early to be successful. The Diocese also declined to accept the trust and the home ceased to exist.

We may note, however, that in the negotiations relating to the "Orphans' Home" Dr. Van Ingen appears as the head and president of the St. Paul Church Mission.

It appears from the records that a parish meeting was held March 25th, 1856, to incorporate Christ Church as a body politic, there being no certificate of incorporation on record or known to exist. The Parish was incorporated at this time under an

act to amend chapter 36, Revised Statutes and chapter 22, Laws of 1853.

It was also voted to enlarge the Church* at a cost not to exceed four hundred and twenty-five dollars, the addition being twenty-two by forty, the lower floor opening into the Church and the upper to be a school room, which was afterwards known as "the kitchen." Consent was given at this time to the foundation of a second parish in "Lower Town." St. Paul's Parish was organized the following December, (1856), from members of Christ Church. The salary of the Rector was now increased to twelve hundred dollars.

The original plan of the Associate Mission in St. Paul included both missionary and educational work. With the removal of Mr. Breck to the Indian country, the educational work was suspended for a time. The Rev. Mr. Merrick had retired on account of ill health, leaving Mr. Wilcoxson as the only clergyman in active work in the white field outside of St. Anthony. When Dr. Van Ingen came out as the head of the Minnesota Mission he endeavored to revive the educational work so far as related to the primary and academical features. Not long after his arrival he proceeded to open a school for boys in the school building on the Mission grounds. This must have been in operation during the winter of 1854-5, as the advertisement in the "Daily Times" of April 24th, 1855, says: "A School for Boys" has again been opened at the "School Building" by Mr. George F. Kellie, and that Dr. Van Ingen will hear recitations in the classics. Late in the year the advertisement is repeated, with a slight change, that "Mr. Kellie is in charge of the English Department and that Dr. Van Ingen will, in addition to his teaching the classics, give his personal attention for a part of the day."

In August, 1855, a school was also opened for girls under the auspices of Dr. Van Ingen on Cedar street, with a department for boys under ten years of age. Miss Carrie E. Fitch and Miss M. F. Arthur were the first teachers. It seems that Miss Van Ingen had taught a school previously. Miss Fitch was suc-

^{*}In 1853 one hundred sittings were added to the original church; in 1854 one hundred and twenty more.

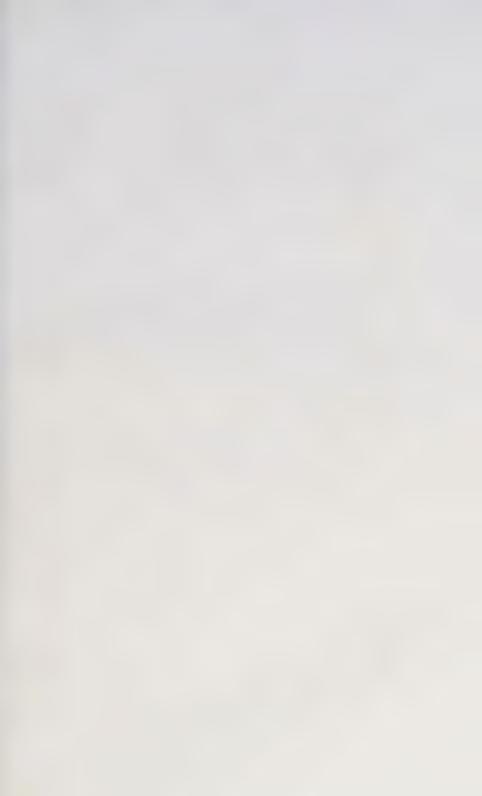
ceeded by Miss Herron, but the school as thus carried on was not of long duration, and for lack of support was closed.

At a meeting of the Vestry of Christ Church held November 3rd, 1856, it was resolved to place the school room adjoining the Church [on Cedar street] at the disposal of Miss E. A. Gill for one year from January 1st, 1857. It would appear from this that the entire management and responsibility of the school from this time on devolved on Miss Gill. She continued to carry on the school in the room adjoining the church for a number of years, and afterwards in another part of the city. Many esteemed women in St. Paul were indebted to her for their education and Christian training, "whose rare attainments," says one, "and gift for imparting instruction made her second to none of the long line of teachers who have succeeded her in that city."

On the Mission grounds a school for boys was kept up under Mr. J. H. Craig and the Rev. Mr. Wood, followed by the Rev. Charles Woodward, a man of high classical attainments. Mr. Woodward had made the tour of Europe on foot, and, it is said, was able to preach in German. In 1860 he closed his school in St. Paul and became the founder of Calvary Parish, Rochester.

At a meeting held May 17th, 1856, it was resolved to join with the other parishes to request Bishop Kemper to call a convention to assemble in St. Paul early in July for the purpose of concluding the unfinished business of the convention held May 1st of that year, the "Organization of a Diocese." The Bishop, however, did not accede to this request.

When Dr. Van Ingen came to St. Paul he engaged to provide for his own support on condition that the citizens would enlarge the church and build another. This proposition was kept steadily in view, and in the spring of 1855 the lot on which St. Paul's Church was erected, at the corner of Ninth and Olive streets, was deeded to Dr. Van Ingen by General Dana as a thank offering, to be devoted to church uses, with the design to make the new church a free church, "to fling wide open its portals." December 8th, 1856, the request for consent to organize the Parish and for canonical notice to be given on two consecu-





REV. J. V. VAN INGEN, D. D. Christ Church, St. Paul



REV. J. S. CHAMBERLAINE



tive Sundays was formally made to the Rector of Christ Church, and St. Paul's Parish was set off at a meeting of the Wardens and Vestry of Christ Church December 23d, though all continued as one congregation until Easter, 1857. The Rev. A. B. Paterson arrived soon after, and during a part of May and all of June took charge of Christ Church, opening services in the new Parish the first Sunday in July.

The events of the year 1859 are as follows: In June the Rev. Henry Benjamin Whipple of Chicago is elected Bishop of Minnesota and Christ Church pledges one hundred and fifty dollars towards his support. Dr. Van Ingen tenders his resignation, which, however, is not accepted. William R. Marshall, afterwards Governor of Minnesota, donates a lot on St. Peter street for the use of the Church. The women of the Parish are asked to contribute one hundred dollars for the salary of the Rector.

After the organization of the Diocese the statistics of the Parish and its growth will be found in detail in the Journals of the Diocese.

Nothing of special interest occurs the following year beyond the ordinary routine of parochial life. The thanks of the Vestry are extended in 1861 to Miss Broome [Mrs. Lynch] for her services as organist. Mrs. Lynch is still [1907] active in church work. In December of this year Dr. Van Ingen again tenders his resignation, to take effect on the first of January, 1862, thus closing a pastorate of over seven years, to accept a chaplaincy in a New York regiment. His rectorship covers an important period in the history not only of Christ Church, but of the Diocese. Says one:

"Dr. Van Ingen was a warm-hearted man, full of generous impulses, often followed at the expense not only of his own comfort, but involving that of his entire family. At noon and at midnight alike, he visited the homes of sickness and sorrow. On one occasion, having obtained some hot house fruit, most rare in those days, he went at midnight to the house of a sick man, and roused him from sleep to see him taste the unusual dainty. He had a zeal not always according to knowledge, but like the good Vicar of Goldsmith, 'even his failings leaned to virtue's side,' and he was long held in affectionate remembrance by the few of his flock who survived him."

Dr. McMasters says of him: "He performed labors and endured hardships and privations which few have realized or can ever fully appreciate. . . . At an early period of the war a new field of duty was opened to him and he retired from a position which he had filled most honorably, but which had yielded small returns, saving the testimony of a good conscience. It was my good fortune to enter into his labors and to reap the harvest which was justly his."

[The writer is indebted for many facts in this article to Mrs. Martha Gilfillan of St. Paul.]

For a more complete account of the ministry of Dr. Van Ingen the reader is referred to the "Memoir" of him, from which we have made such extracts as would enable the reader to understand the course of events which led to his coming to St. Paul and his connection with the Minnesota Mission and property. It is also due one of our early clergy who gave the riper years of his ministry to laying foundations here in this new Northwest to give some further details of his early work in the Diocese of Western New York, for which we are indebted to the history of that Diocese by the Rev. Charles W. Hayes, D. D., of Geneva, N. Y.

The Rev. John Visger Van Ingen was ordered deacon by Bishop Onderdonk December 5, 1830, in New York City, where he served as superintendent and chaplain in a church school. He was not advanced to the Priesthood until June 2nd, 1836, on account of health and some time spent in travel abroad. After a successful ministry of a missionary character in Chenango county, N. Y., the Rev. Mr. Van Ingen had been called to a work of peculiar difficulty in Rochester of that state. Here he undertook, at the special request of Bishop De Lancey, "to build up the Parish and pay for the Church." The congregation "had been broken up and scattered, and the Church edifice was for sale under foreclosure of mortgage." Mr. Van Ingen undertook this delicate and difficult work; and St. Paul's Church, through his successful labors, was saved. Two years of the best part of his ministry had greatly endeared him to his people and to his great-hearted Bishop. He held an enviable position in his Diocese, and was elected for seven successive times as a Delegate to the General Convention. His remarkable capacity for business and his executive ability had been fully tested in his work in Rochester.

In 1853 Bishop Kemper reported to the General Convention that the labors of the "Mission" in St. Paul had been "greatly blessed." Could the number of the clergy "have been increased in any way proportionate to the growth of the territory the result, in all probability, would have been most gratifying. But to this hour no one has been added to their number, while the sickness of one of them [Mr. Merrick] the demand from such a place as St. Paul, which has now, perhaps, 5,000 inhabitants, for constant Sunday services, and the unexpected call to commence an Indian Mission, has almost broken up the association. Mr. Wilcoxson now devotes himself to the growing Parish of St. Paul. Mr. Breck went last year 150 miles above the Falls of St. Anthony, and on the banks of Gull Lake began a series of labors for the conversion and civilization of the red men of our country." It was thus under circumstances of great difficulty, with services half the time for a period of two years, that Dr. Van Ingen entered upon his work.

After the resignation of Dr. Van Ingen the Parish was very much broken up. The Rev. Dr. Ingersoll of Buffalo officiated for a time, as also the Rev. D. D. Chapin, the Rev. Geo. W. Du Bois and others. August 9th, 1862, the Vestry voted to call the Rev. S. Y. McMasters, D. D., as Rector of the Parish. His acceptance was filed September 9th, and he entered upon his labors the 12th of March, 1863.

Under the pastorate of Dr. McMasters the Parish rapidly increased in numbers and soon outgrew its modest house of worship. In August of 1865 a lot on the corner of Fourth and Franklin streets was bought for the site of a new church at a cost of sixteen hundred dollars. In July the same year the Vestry conveyed to the "Oakland Cemetery Association" the cemetery grounds belonging to Christ Church of forty acres, which had been the gift of Dr. Paterson of New Jersey, afterwards rector of St. Paul's Church.

June 15th, 1866, the cornerstone of the new church was laid by Bishop Whipple, with the usual ceremonies, after a service held in the Church, at which nine persons were confirmed.

The last service in the old church was held Sunday morning December 30th, 1866, the sermon being from the text Haggai, II, 3d verse. In his sermon, after describing the original building, Dr. McMasters says:

"Subsequently the church was lengthened, and last of all a wing was added to one side giving it full three times its original capacity. Since 1850 four hundred and seventy persons, infants and adults have been baptized; 136 persons have renewed their baptismal vows in the Rite of Confirmation; 115 couples have been united in wedlock; 258 have been buried with the rites of this church, and at this time there are bout 175 communicants in connection with the parish. There remains with us today not one of the original membership.

"When I came here in the spring of 1863, I found fifty-three communicants, and since that time 67 have been added by confirmation; the others have been added by emigration and transfer from other parishes. I have baptized 109 persons, buried 82, and solemnized 27 marriages since my coming."

In another extract Dr. McMasters pays a deserved tribute to the members of the Parish:

"Today there are some among us who have stood by the enterprise through evil as well as good report, and made it respectable by their fidelity, while their number was insignificant. Year after year they bore the reproach of being 'The feeble church' of the city; and still they blushed not to be known as part of the little band, who from conviction could not be anything but what they were. Gradually this band has increased, and little by little has become respectable in numbers. * * *

"We leave the old house today, not of course with regret, for our removal is necessary; but not without tender recollections. We come to love even the plainest sort of house when it has long been our home and given us shelter. And besides all this, we have many dear and sacred memories clustered around this home of sixteen years. Ah! There are tears, and smiles, and sorrows, and joys strangely blended among these memories; and we love the place around which they gather by association."

The new church was opened for services the first Sunday of the new year. The congregation had been worshipping in it two Sundays, when, on the morning of the third Sunday, January 27th, the church took fire and the wood work was entirely consumed, though the walls remained standing and in good condition.

The Rev. Dr. Mattocks, Pastor of the Presbyterian Church, at once kindly offered the use of his church for week-day service, which was gratefully accepted, and for Sunday services the Parish occupied Ingersoll's Hall. Nothing disheartened, they at once set about repairing the damage caused by fire, and the church was rebuilt at a cost of over sixteen thousand dollars, leaving a heavy indebtedness on the Parish, and completed in September. The diary of Bishop Whipple says: "Held service in Christ Church September 29th, 1867. In 1869 the Rector tenders his resignation, which, however, was not accepted. Holy Week, 1871, under the lead of their Rector, the Parish provided for the entire debt, then over \$8,000, four persons giving each one thousand dollars." It should be said that Dr. McMasters not only gave his life, but also exhausted his private means in the service of the Parish. A second mortgage placed upon the church in 1875 was a great grief to him, and no doubt hastened his death, which occurred November 5th, the same year.

The indebtedness of the Parish on the Church having been paid in full, the edifice was consecrated by Bishop Whipple December 3d, 1872, the Rev. Dr. Van Ingen preaching the sermon.

The Rev. Stirling Yancey McMasters, D. D., LL. D., was born at Guilford Court House, N. C., December 9th, 1813. He was of Scotch ancestry. His education was completed at the University of North Carolina, where he graduated with honors. After his graduation he studied medicine, which he intended to adopt as his profession, but his strong religious convictions led him later to the sacred ministry, serving several years in the Methodist Church. Subsequently, through the efforts of Dr. Chapman of Louisville, Ky., a classical teacher of high repute, his further studies led to a change of views, and he entered the ministry of the Episcopal Church. His religious experiences during this period of change are embodied in a published volume, "A Methodist in Search of the Church." For a time he was an

itinerant in North Carolina. His earnest character and ripe scholarship gave him a reputation outside of his native State, and in 1845 he was called to St. Paul's Church, Alton, Ill., which soon became a leading Parish in the Diocese. His reputation as a scholar and his zeal in educational affairs, with his brilliant conversational powers, led to a call to a professorship in the Western Military Institute in Kentucky, where he was Chaplain and instructor in Ethics and Belles Letters. The school had for a commandant General Bushrod Johnson, afterwards of the Confederate Army, and his associates were other equally distinguished men. At the expiration of a year he was prevailed upon to return to his old Parish in Alton, where he remained until 1857, when he became president of St. Paul's College, Palmyra, Mo. At the breaking out of the Civil War his opposition to the policy of the South drew upon him the odium of the people so that his life was in danger. Through a friendly railroad official, who placed an engine at his disposal, he escaped, having resigned the charge of the college to Col. M. B. Gifford. Returning to Illinois, he was soon after appointed Chaplain of the 27th Illinois Infantry. His knowledge of medicine was of great service to him in the army. He remained in active duty until failing health compelled him to resign. Through the influence of Mr. Frank Wood, organist at Christ Church, formerly of Palmyra, he was elected Rector of Christ Church, a position which he held until his death.

He was the first Registrar of the Diocese, and one of the three first Rural Deans, and represented the Diocese in General Convention. For ten years he was a member of the Executive Council of the Minnesota Historical Society. In 1871 Governor Austin appointed him a member of the State Normal School Board, a position which he held until 1873, when he resigned to accept the appointment of State Commissioner to the Vienna Exposition, extending his journey to the Holy Land. He was also a lecturer to the Seabury Divinity School, of which he was at one time chosen Warden, and at the time of his death was also President of the Standing Committee of the Diocese. Dr. McMasters was an author and writer. Among his occa-

sional writings is a Review of "Buckle's History of Civilization,"
"The Nag's Head Consecration," etc., to which may be added
an "Index to Hume's History of England."

"Dr. McMasters was a man of intense activity, leading him often to assume duties in the Parish which should have been performed by laymen. He took an active interest in all that pertained to education and progress. He was most deeply interested in the institutions already established at Faribault. When he felt that the tendency of the Seabury Divinity School was toward a ritualistic standard he labored most earnestly to bring about conservatism in its teachings and methods."*

After the death of Dr. McMasters the Rev. Hamilton Lee supplied the Parish for about six months, when the Rev. William P. Ten Broeck was elected Rector, entering upon his duties July 1st, 1876.

During his rectorship the lot on the west side of the Church was bought, and the same year a mortgage on the Church was paid. After a useful pastorate of four years he tendered his resignation to take effect October 1st, 1880, and was recalled to his old Parish in La Crosse, where he had done long and faithful service, from which, after a second pastorate, he was appointed Professor of Ecclesiastical History in the Seabury Divinity School.

After a short interval the Rev. Mahlon Norris Gilbert was called to the Rectorship, and entered upon his duties January 16, 1881.

Mr. Gilbert brought with him from his work in Montana the same missionary spirit which had pledged him to Bishop Tuttle and had borne its fruit in a successful pastorate in that new country, best illustrated by the following characteristic incident, as showing the spirit which endeared him to hearts everywhere. Immediately after graduating from Seabury Divinity School he was given a charge by Bishop Tuttle in one of the most difficult fields of Montana. Indeed, he was the only clergy-

^{*}For an estimate of the work and character of Dr. McMasters, the reader is referred to an interesting article by Mr. E. S. Goodrich, Vol. III, of the Minnesota Historical Collections, to which the writer is indebted.

man of this Church in all the western half of that territory. In the town of Deer Lodge, his headquarters, with a population of about six hundred souls, he had at first but two communicants. At length he determined to build a church. Walking into the local bank one day, he said to one of the officials: "I want two thousand dollars, without any indorsement, to be paid back some time in the future." The banker looked at the young rector a moment, and then, without a sign of further hesitation, said: "You can have it. Any man that's got nerve enough to ask such a thing deserves to have it, and you shall have it without interest."

It was this confidence in the man which deepened the spiritual life of Christ Church during a pastorate which was literally a "cure" of souls.

It was this power to inspire a confidence in the truth of his message which so powerfully influenced the red men of the forest that an entire nation came into the Church in a body. The chief of the tribe, Mahdwa-go-nent, "The Man who Stands before his People," had absolute control over the nation. He had been listening to the voices in the tops of the great pines telling him he should accept the white man's God. He decided one day it was his duty to follow the voices; so, together with all the tribe, men, women and children, he was received into the Church in Holy Baptism.

Having been elected Assistant Bishop of the Diocese, Mr. Gilbert tendered his resignation August 14th, 1886, to take effect the November following.

His consecration took place in St. James' Church, Chicago, October 17th, and his first official act as Bishop was performed in his own Parish, Christ Church, St. Paul, November 14th.

In September, 1881, the half lot west of the church porperty was secured at a cost of fifteen hundred dollars, on which a rectory was built in 1883 at a cost of seven thousand, five hundred dollars. In 1884 the Rector was requested to take charge of the building of a chapel at the corner of Vine and Randolph streets as a Mission of Christ Church on a lot provided by Mrs. George Armstrong. The cornerstone of St. Mary's Church at

Merriam Park, also a Mission of Christ Church, was laid Ascension Day, 1886.

In a sermon preached in 1884 Mr. Gilbert says that the number of communicants when he took charge was 235; that the number in May, 1884, was 419. The Ladies' Association for church work, formed in the spring of 1881, had done much for the Parish. The offerings which in 1860-1 were \$6,631.29 had increased in 1883-4 to \$15,519.67. Of the total amount of \$48,259.59 for the four years \$4,000 had been raised by the Ladies' Association, about one-half being for missionary and charitable work.

A letter read to the Vestry March 17th, 1887, announced the acceptance of the rectorship by the Rev. Charles D. Andrews of Washington, D. C., who entered upon his duties May 1st, 1887. In the spring of 1889 steps were taken towards removing the small building erected by Dr. McMasters as a home for himself, and later used as a guild room, and replacing it with a building more adequate to the needs of the Parish and worthy the Mother Parish of the Diocese.

"Dr. Andrews soon won for himself the affection of all his parishoners. . . . Not only by his teaching, but by his blameless life, he 'allured to brighter worlds and led the way.' His perfect refinement and courtesy were the expression of a sweet and wholesome nature, to which bitterness and criticism were absolutely foreign. On Wednesday morning, August 19th, 1905, he read morning prayer in the church, returned to his home and a few minutes later passed peacefully and painlessly into life."

This rectorship continued through a period of eighteen years, the longest in the history of the Parish.

Dr. Andrews was born in Boston in 1846, graduated at the General Theological Seminary in 1870, and at once took charge of Christ Church, Washington, which was then but a Mission, but, which, under his care, became a mother of missions. From there he was called to the Rectorship of Christ Church, St. Paul. In the words of another: "He was kindliness itself, generous and without the vestige of jealousy in him." His life during these eighteen years is the history of the Parish. Under him

the church was remodeled and the Guild House built. He gave Christ Church its proper place in the heart of clergy and people in the love and esteem in which he was held. He was a member of the Standing Committee for ten years, represented the Diocese in General Convention and Dean of the St. Paul Convocation. When the summons came he had just returned from the Litany. His last words were: "I feel tired," and presently "rest" came.

The Parish of Christ Church has been a center of benevolent enterprize according to its ability and opportunity. Full credit has never been given the Parish and Dr. Van Ingen for the sacrifice made in funds and in membership by the organization of St. Paul's at that early day. When the Rev. W. C. Pope began a Free Church Mission in St. Paul Christ Church gave the work its hearty approval and aided him with means. It donated the old church to the colored congregation of St. Mark's Church for their use. As early as 1872 we find a new mission projected on St. Anthony Hill. In 1874 we find the following notice: "The new Mission organized on Summit avenue by Christ Church Brotherhood has started most encouragingly and is developing an interest that must soon lead to the erection of a chapel."

A little earlier a Brotherhood had been organized and a chapel and reading room fitted up, and steps taken to begin two or three Missions in destitute portions of the city.

In the fall of 1884 the foundation of the Mission Chapel, known as St. Stephen's, corner of Randolph and Vine streets, was laid and the building opened for the first time for Divine Service in July, 1855, with the Rev. Mr. Jeffords, then Assistant Rector of Christ Church, in charge. The chapel was erected through the efforts of the Rector of Christ Church, whose labors in this and in the work of the Mission were seconded by the members of the Parish. The title to the property is vested in Christ Church. Other Clergy in charge since Mr. Jeffords are the Rev. C. E. Haupt, Rev. Howard S. Clapp, assistants at Christ Church; Rev. G. N. Higginson, from January 1, 1893, to August 18, 1895; Rev. G. H. Ten Broeck, from September 1,

1895, placed in charge by the Church Mission Society of St. Paul. The stipend is now paid by the City Mission Society of St. Paul. St. Stephen's was consecrated by Bishop Gilbert January 2d, 1887. The cost of the church was \$2,500.

The same year church work was begun at Merriam Park, the first service being held July 19th. A Sunday School was opened and St. Mary's Church was organized the following year. The Rev. Mr. Jeffords, assistant at Christ Church, was practically in charge of this work from its beginning. In 1886 the cornerstone of the church was laid by Bishop Whipple on a lot given by Col. J. L. Merriam, and the church was opened for Divine Service Sunday, September 12th. The pastorate of Mr. Jeffords ended August 31st, 1889. Other Rectors have been: Rev. Ivan C. Fortin, March 2d, 1890—May 27th, 1894; Rev. Geo. H. Ten Broeck, September 1, 1894.

Dr. Andrews was followed by the Rev. Easton E. Madeira, who had been his assistant since October 1st, 1903. Mr. Madeira entered upon his duties as Rector of Christ Church January 1st, 1906.*

Other assistants in the past have been the Rev. Sidney G. Jeffords, the Rev. C. Edgar Haupt, 1889-90; the Rev. Edward C. Bill, Associate Rector, 1890-91; the Rev. Howard S. Clapp, 1892; the Rev. Harvey Officer, temporarily, 1898.

^{*}For many facts in this sketch of Christ Church, the writer is indebted to Mrs Martha Gilfillan, daughter of the Rev. S. Y. McMasters, D. D.

CHAPTER XVI

THE REV. TIMOTHY WILCOXSON, THE ITINERANT MISSIONARY

With the departure of Mr. Breck into the Chippeway country, Mr. Wilcoxson became the sole Missionary of our Church to the entire white population of Minnesota, including the villages along the St. Croix and the Minnesota rivers, and down the Mississippi as far as La Crosse, Wisconsin, where he spent Whit Sunday, holding services and administering the Holy Communion. Thirteen pastoral visits were made and some tracts distributed. The offering was two dollars; the distance traveled by boat, four hundred miles. The following Sunday he ministered at Cottage Grove, Point Douglass, Prescott, Stillwater and St. Anthony.

At a meeting of the Vestry held July 26th, 1852, Mr. Wilcoxson was elected Rector of Christ Church, St. Paul. When first consulted in regard to the position he declined an election, feeling bound to pursue the itinerancy during the three years for which he was pledged. But the people having been disappointed in securing a rector, Mr. Wilcoxson accepted the rectorship on condition that he could devote one-half of his time to the other stations. Accordingly, during the month of August, and until September 19th, we find him officiating every Sunday at points outside of St Paul. The arrival of Rev. J. S. Chamberlain, September 20th relieved him of the care of St. Anthony and the adjacent country and the stations up the Mississippi. This left St. Paul, Stillwater and the other Missions still under the care of Mr. Wilcoxson. Even Christ Church was but a Mission. though organized as a parish. Mr. Breck was elected Rector, with authority to procure an assistant at a salary of \$200 per annum. At the Parish meeting, Easter, 1853, the Vestry voted Mr. Wilcoxson a salary of \$200. The understanding, doubtless, was that he devote one-half his time to intinerant work.

The pews were rented at prices ranging from eight to twelve

dollars. The Parish grew, and in July, 1853, it was voted to enlarge the church edifice to double its former capacity. The congregation increased so rapidly that every sitting was taken before the enlargement was completed.

September, 1854, the Rev. J. V. Van Ingen, D. D., came to Minnesota to become the head of the Minnesota Mission and to take charge of Christ Church. Early in November, at his own request, Mr. Wilcoxson was nominated by Bishop Kemper as itinerant missionary in Minnesota. He was accordingly appointed by the Domestic Committee from October 1, 1854.

July 1, 1853, the Rev. E. A. Greenleaf, sometime Missionary at Stillwater, was appointed Missionary to Shakopee, a village just commenced on the Minnesota. Mr. Greenleaf arrived and took charge of the work in August. There were then only two or three houses in Shakopee. About twenty more were erected in the next three months. "It seems much like going into the wilderness," he says, "when I came here, but it appeared to me that we ought to have at least one Missionary in the Valley of the Minnesota. I have gathered the children into a Sunday School, and with the assistance of my wife they are making good improvement. I hold our Sunday service in a hall for the present. The proprietors of the town have given me a lot for a church, and I hope to begin to build next season. Thus far much of my time has necessarily been occupied in building a rough board shanty that may afford us a shelter, and I am now putting up an additional room that shall serve for study this winter, school room, church and any other purpose we need. Having long ago expended every dollar I could command, I have no possible way left but to work with my hands until the last nail is driven and my rough structure perfected.

"I succeeded in getting the boards together before winter was fairly upon us, put in a stove, made some benches and thought we would have a comfortable place. The children were gathered for a day school, and were by me instructed until it became so intensely cold that I could not keep them comfortable with all the fire we could make, the walls of our room being only one thickness of pine boards. It was with reluctance that

I felt obliged to suspend our school, especially as there was no other in the place. Our Sunday services have been held, for the most part, in a hall kindly offered us by one of the proprietors of our village. There is not one church [1854] or house of worship of any name or description within the entire length and breadth of the Valley of the Minnesota, by far the finest region in this whole beautiful territory. We have the generous offer of two lots. A laboring man has given me five pieces of hewed oak timber for the sills of the building, and it is my purpose, if the Lord will, that they be drawn from the forest and fixed in their place in a few days. We have been encouraged by receiving two or three small donations from friends who feel an interest in this field. Nearly all are struggling for shelter and daily bread."

The same year, in response to the earnest letter of the Missionary, a donation of \$300 was made for the first church in the Minnesota Valley by a noble-hearted Churchman, with the request that his name should not be made public. He had sent the Missionary \$100 after reading one of his letters in the Spirit of Missions. Subsequently he decided to defray the entire cost. "I felt," he writes, "an earnest desire to add my mite toward the erection of a church edifice at each of these Missionary Stations, Shakopee and St. Anthony. Please to apply the inclosed \$200 to that purpose, dividing it equally." The \$100 was applied to the church at Shakopee, but as the church at St. Anthony was finished, paid for and ready for consecration the other \$100, at the request of Mr. Chamberlain, was to be applied, with the consent of the donor, to the church at Lake Minnetonka The cornerstone of the church at Shakopee was laid by Bishop Kemper May 17th, 1854, with the name of St. Peter's Church.

The Rev. Mr. Greenleaf closed his labors at Shakopee November 29th, 1854. The territory assigned to the care of Mr. Wilcoxson included the villages along three lines of travel, the first extending from St. Paul up the Minnesota as far as the Great Bend; another, the Valley of the St. Croix, and down the Mississippi as far as Red Wing; the third, what may be designated as Central Minnesota, or the region lying between the two riv-

ers. One journey was made with Bishop Kemper through the towns of Northfield, Faribault, Owatonna as far as Bancroft, a prospective townsite near Albert Lea.

In 1852 Shakopee, the home of the Indian chief Shakpay, or Shakopee, and Traverse de Sioux, near the present city of St. Peter, were Indian villages, or trading posts, and interesting as centers of the Presbyterian Missions to the Dakotahs. The first house in Mankato was built in 1852. In 1855 there may have been 200 inhabitants. In 1854 Captain Dodd built a house on the town site of St. Peter. In the spring of 1853 there was a single dwelling on Arrow Prairie, where Le Sueur now stands. So early was the Church taking possession of this fair valley.

In the spring of 1854 the town site of Faribault was surveyed and platted. Two years later there may have been a score of houses within its limits. On the west bank of the Mississippi not a town has a history prior to 1852, unless the Swiss Mission at Red Wing, or the Presbyterian Mission there and at Kaposia, can claim that honor.

Such was the condition of the territory which was to be the field of labor of its first itinerant missionary.

Mr. Wilcoxson entered at once upon his work. After a visit to Stillwater and Greeley's Prairie, he set out on his first journey up the Minnesota. The end of a blustering November day found him at "Steven's Mill."* The following day he reached the log cabin of Mr. Judd, the deacon, with its welcome hospitality, at Chanhassan. Here and at Shakopee he officiated the following Sunday. Early in the week he resumed his journey up the river, walking to Shakopee, a distance of twenty-eight miles from St. Paul the first day, and on the second reached Le Sueur, calling on the way at Judge Chatfield's, now Belle Plaine. At Le Sueur he found a single communicant, Mrs. Peck, who had come the year before. The next town was Traverse de Sioux, where the Dakotahs signed the treaty in 1851, by which they relinquished their title to the lands west of the Mississippi. At St. Peter Captain Dodd had lately brought from the East as a bride a daughter of the Church of the Holy Communion in

^{*}On the present site of Minneapolis,

New York City. Through her influence the Church of the Holy Communion at St. Peter became the foster daughter of the Church of the Sainted Muhlenberg. Here he held a service, at which fourteen were present, the second church service at St. Peter. Forty or fifty made up the congregation at Traverse, which was then the larger town, now only a farm. The same day he walked to Le Sueur for a third service. But finding that no arrangements had been made, he was obliged to postpone the service to another time. He held the first service of the Church at Le Sueur the 23d of February, 1855, on his second journey up the valley. His diary records twenty-two visits made and 264 miles walked during the month of November.

Other places visited in December in the direction of Shakopee were Yorkville, Chaska and Fulton. At Point Douglass and Cottage Grove at that early day we find in Mr. Wilcoxson's diary the names of Truax, Hetherington, Wright, Jackson, Cook and Shingledecker. The names of those communicating at Stillwater Christmas Day, 1854, were Mrs. Hannah Greeley, Miss Sarah Greeley, Mrs. John McKusick, Mrs. Mary A. Simpson, William H. Mower and Mrs. Harriet S. Mower. On St. Stephen's Day, at Prospect Grove, Anne Oldham, Betty and Mary Ann Oldham, and on St. John's Day, at Point Douglass, Mrs. McCormick, Mrs. Bassett, Mrs. Truax, Mr. Wright, Mr. J. H. Craig, Mr. G. W. Campbell and Mrs. Campbell. Nine children were baptized on this visit.

At Shakopee the service was held in the house of Mr. Green-leaf; at Chanhassan in the house of Mr. Judd. At the latter place thirteen received the Holy Communion.

To these stations he added Carver, holding his first service there January 1, 1855. About thirty were present. The service was held in the hotel, and thirteen Swedes and Norwegians received the Holy Communion, "they using the Lord's Prayer and Confession, the Psalms and Hymns in their own language and receiving an explanation of the Communion Office and some practical instruction through one of their own number who understood our language."

"In all the places I have mentioned," he writes, "communi-

cants and persons attached to the Church are to be found. In some one or two, in others ten or twelve communicants. I have now upon my list over fifty communicants thus scattered, as it were, as sheep having no shepherd, save as they are visited from time to time by a single laborer.

"Stillwater has a population of about 1,000. The number of communicants connected with this Parish is nine or ten. There is a church edifice completed and fully paid for. Shakopee, although of not more than two years' growth, has a population of 500. The frame of a church has been erected at this place. The building is inclosed and nearly enough secured to finish it. There is the promising settlement of Chanhassan, numbering twelve or fifteen communicants. At Hastings I have heard of four or five communicants."

Early in 1855, Mr. Wilcoxson visited Hastings, where a settlement had been begun the year before, which now contained about ten buildings. His first service here was held Sunday morning, January 7th. This was also the first service of the Church in Hastings.

In February he made a visit to the Chippeway Mission. The journey was partly on foot, through a deep snow, a distance, going and returning, of three hundred miles. On the way up he officiated at Watab and Sauk Rapids, visiting also Little Falls, Thompson's and Anoka (Rum River), besides stopping at places, where, at that early day, the visit of a clergyman of the Church was cordially welcomed.

Of his visit to St. Columba, Gull Lake, he thus writes in a letter to the "Spirit of Missions."

"I was much delighted with my visit to Gull Lake. I spent a Sunday at Sauk Rapids and Watab; reached Fort Ripley on Tuesday, where I rested a day with Brother Manney, the Chaplain of the Post, with whom I visited the Indian Mission at Gull Lake, and returned in time to spend the next Sunday at Watab and Sauk Rapids. It was indeed cheering, after a long, lonely journey, to find in the midst of a native forest a Christian community. And truly encouraging, too, when we reflect that three years ago, the work of the church had not been commenced there. Now the Rev. J. Lloyd Breck has full fifty Indians who are looking to him as their spiritual guide. While there, I attended an evening service in their

neat and comfortable log church, then adorned with boughs from the pine and evergreen trees,—evergreen that stretched their living branches over lake and field, and many a quiet walk around pleasant mission grounds. In that church I joined in the worship of our common Lord and Master with forty or fifty Indians, and ten or twelve whites; and I may add, that nowhere have I seen a more quiet and orderly congregation."

Early in the Lenten season of 1855 a second journey, occupying nine days, was made up the Valley of the Minnesota, during which he officiated "eleven times at seven different places, administering the Lord's Supper once and infant baptism once." At this distance of time it is interesting to note the number present at each of these places; at Chanhassan, 15; Shakopee, 30; Belle Plaine, 25; Le Sueur, 15; Traverse, 15. Sunday morning he administered the Holy Communion to five persons at St. Peter. At Traverse 40 were present at the service Sunday afternoon, and 20 at Le Sueur in the evening.

I find in the diary of Mr. Wilcoxson the following noteworthy record:

"Failed to reach Chanhassan on account of danger of crossing the river; snow deep. The first time I have failed to meet an appointment since I came to the territory."

The record of his services at Easter is: An early communion at six o'clock at Shakopee; full service, sermon and Holy Communion at Chanhassan, six miles away, at 10:30 a. m., with a second service and sermon at 2:30 p. m. Returning to Shakopee, he held a service at 7:30 in the evening, "but little time to eat bread."

At Shakopee a congregation of sixty was present. Easter Monday he administered the Holy Communion to a congregation of Swedes and Norwegians at Carver.

At a parish meeting held at Stillwater Monday, April 23d, 1855, Hyman Greeley and W. H. Mower were elected Wardens; Thomas Sinclair, Albert Harris and L. G. Thompson, Vestrymen.

Early in May, 1855, Mr. Wilcoxson removed to Hastings, which promised to become shortly a place of great importance. Indeed, for many years Hastings was the commercial center of

a region extending as far interior as Albert Lea and Blue Earth City. Here he continued to reside until failing health required a change of scene.

Soon after Easter Bishop Kemper made a spring visitation to Minnesota. Sunday, May 6th, he was at Stillwater, the last Sunday of Mr. Wilcoxson at this station, when it passed to the care of the Rev. J. A. Russell.

The Bishop was occupied twelve days in visiting the stations of Mr. Wilcoxson, of which a week was devoted to the Minnesota Valley. Friday evening, March 18th, they held the first service of the Church ever held in Mankato.

No sooner was Mr. Wilcoxson relieved of the care of Stillwater than he proceeded to turn his thoughts to a new field of labor. Sunday, June 3, 1855, he held the first service of the Church in Faribault at the house of Mr. Thomas Y. Sentell, officiating morning and afternoon, and baptizing the daughter of Mr. E. J. Crump, one of the first settlers of Faribault. This visit was made on foot, and is noted by the route taken, going and returning, as ninety-eight miles. These were the only services held on the journey. The offering, amounting to \$4.10, was devoted to Domestic Missions.

A year later there was less than a score of buildings on the town site.

A second visit to Faribault was made and a service held the morning of Sunday, September 9th, with an afternoon service at Waterford, near Northfield, but no service seems to have been held at the latter place until Sunday, March 9th, 1856, when a service was held at the house of Mr. H. White, at which the daughter of Mr. Herman Jenkins was baptized. A third service was held at Faribault Sunday, December 16th, 1855, both morning and afternoon.

During the first seven months of this itinerary Mr. Wilcoxson had walked nearly two thousand miles, and had traveled by carriage or boat about six hundred more. At the suggestion of Father Gear friends in the East contributed the means to purchase a horse for the missionary. A complete outfit was included, and even a pasture. There was a gift of three dollars

collected by a little boy of St. Peter's Church, Cheshire, Conn., in response to the appeal. It is said that Mr. Wilcoxson devoted the amount to church building.

The church at Shakopee, begun during the ministry of the Rev. Mr. Greenleaf, was opened for Divine service for the first time on the 26th of August, 1855. Sunday, November 4th, Mr. Wilcoxson officiated here for the last time. He was succeeded by the Rev. E. Steele Peake, who was present on the occasion. Mr. Peake had lately been appointed a missionary of the Domestic Board, dating from October 12th, and was to have charge of the Minnesota Valley, with residence at Shakopee.

Other points were now requiring attention, and the missionary was not slow to give them his early thought. November 18th, 1855, he held morning and evening prayer and preached at Red Wing, the first ministration of our Church at this point.

The first celebration of the Holy Communion at Hastings recorded in his diary was on Christmas, 1855, when seven persons received the Eucharist. If there were others they were not noted among his services. It had been a busy season. He writes in a letter to the Spirit of Missions: "I have not given the attention to many of the stations that I had hoped. Moving and fitting up a little shelter for ourselves where we need not pay an exorbitant rent and be liable to move upon short notice have occupied much time. We shall soon have our house of four rooms made comfortable for the winter, and then shall have less to distract in the work of the Church."

Besides the services held in the new towns springing up in various places, he officiated also at private houses in neighborhoods on his way to his regular appointments. March 30th, 1856, he held the first service at Spring Lake, where he baptized two children of Mr. John Blakely, thus preaching and baptizing from house to house.

St. Luke's Parish, Hastings, was organized Easter Monday, March 24th, 1856, and the same day St. Paul's, Point Douglass. In April Bishop Kemper made a visitation of the stations of Mr. Wilcoxson, and on the 6th of May, after the celebration of

the Holy Communion at the Rectory, proceeded to lay the cornerstone of the church at Hastings.

April 20th the Bishop confirmed at Basswood Grove Mr. and Mrs. William Allibone and Mrs. Wright. This is the first recorded Confirmation at this station.

June 15th Mr. Wilcoxson held his second service at Northfield, and the afternoon of the same day at Lewiston. July 27th he held service in the forenoon in Faribault and in the afternoon he held the first service of the Church in Cannon City. Another service at Northfield was held at the house of Mr. H. White and in the afternoon at Lewiston. St. Luke's Church, Hastings, was opened for the first time for Divine Service November 16th. The Rev. E. P. Gray of Winona, who had lately come to the Territory, preached on the occasion.

By the advice of Bishop Kemper Mr. Wilcoxson officiated at Hastings every Sunday after the opening of the church. The growth of Hastings was very rapid this year, as it was the port for all central Southern Minnesota. At the close of 1855 there were 700 inhabitants; the census of January 1, 1857, showed a population of 1,918 souls.

We find no record of any further services of Mr. Wilcoxson at Red Wing after August 10th, 1856. There were occasional visits abroad, but in the main there was work enough near home. He continued to minister in what he calls "St. Paul's Parish, Point Douglass, on the east side of the Mississippi, extending twelve or fourteen miles along the west shore of Lake St. Croix," embracing the three stations of Point Douglass, Basswood Grove and Prospect Grove. There were twelve or fourteen communicants in this district, and quite a large proportion of the population were attached to the Church. In the latter part of 1857 Mr. Wilcoxson was relieved of the care of St. Paul's Parish by the appointment of Mr. John Williamson, missionary of the Domestic Board, from October 1st.

A few days after the close of the Primary Convention Mr. Wilcoxson accompanied the Bishop on a journey into the interior. A person lately married had removed from Hastings to Bancroft, a town site near the city of Albert Lea, who had expected

to be confirmed at the visitation of the Bishop. Leaving Hastings the morning of the 20th of September, they reached Faribault at nightfall, where the Bishop preached. Messrs. Breck. Manney and Peake had visited Faribault a few days before and selected the town as a suitable point for educational and church work. The next day's journey brought the Bishop and his chaplain to the rural town of Somerset in Steele county. Passing through the hamlet already known as Owatonna, leaving an appointment for a service on their return, their route lay along the valley of Straight River, and night found them beneath the hospitable roof of Mr. Sibley, where the Bishop and his companion had an amusing adventure. Here they held a service, the first service of the Church in Steele county. Early the next morning our pilgrims set out on their journey, reaching Bancroft some time in the afternoon. It so chanced that the husband of the lady "ready and desirous" of confirmation was away from home, and without his permission she did not think it proper to be confirmed. The Bishop preached. This must have been the first service of the Church in Freeborn county. The country "was a wild," an unbroken prairie, with oak openings interspersed, a boundless park, with its wild fowl in abundance, at long intervals a log cabin, to which only a trail led the traveler.

The next morning, leaving Bancroft, our travelers set out on their return. On reaching Owatonna they found the villagers too much occupied with business to attend a service, or it may be the notice had not been circulated. However, no service was held at this time. A year later there were about three communicants of the Church there. Proceeding to Medford, the good people gladly heard the Word, and two children were baptized. Sunday, October 4th, was spent in Faribault, the Bishop administering the Eucharist in the morning to four persons, and confirming two, Mrs. Hannah P. Smith and Mrs. Elizabeth Ann Young. The afternoon was devoted to Northfield and the evening to Lewiston. This journey occupied a week, and the distance traveled was not less than two hundred miles. I find no record of any further services held in Faribault by Mr. Wilcoxson after this visit. The Rev. Solon W. Manney was appointed missionary at

Faribault from October 1st, 1857, which from this date was considered as ground occupied by the Associate Mission.

Upon their return to Hastings, after a day of quiet, St. Luke's Church, the first erected in the region south of St. Paul, was formally set apart for Divine worship. It was a noble work in its day, and for many years St. Luke's Parish, both in its position and for its devoted laymen, ranked among the foremost in the Diocese. The missionary in a letter to the Spirit of Missions writes:

"Our church was consecrated on Thursday, the 8th of October, 1857. It was indeed a joyful day for St. Luke's parish, Hastings. It witnessed the consummation of a work that had been on our hands for two years. We were favored with the presence of our beloved Bishop, who preached an earnest and eloquent sermon, and administered the Holy Communion. We also had the pleasure of having the Rev. Father Gear, the pioneer clergyman of Minnesota, with us for the first time, and of listening to a forcible and instructive sermon delivered by him in the afternoon. The other clergy present were the Rev. Dr. Paterson of St. Paul, and the Rev. Messrs. Woodward of St. Anthony, Knickerbocker of Minneapolis, and Williamson of Douglass,—all of whom took part in the services.

"The church is a neat Gothic edifice, 24 by 60 feet, with a tower at the west end eight feet square. It can seat 200 persons, and can readily be enlarged by the addition of a chancel and aisles so as to accommodate twice that number. Its cost has been about twenty-five hundred dollars, fifteen hundred of which were subscribed in this place, and one thousand were obtained from friends in St. Paul and at the East. The bell was the gift of Alexis Bailey, Esq., one of the original town proprietors. It has cost many weary steps and anxious thoughts, but it is worth all and more than all it has cost.

"Our first service in this place was held in the dining room of the only hotel the place then afforded. Since the Rev. Mr. Williamson has been located at Douglass, I have held service at Niniger, four miles from this place, every other Sunday afternoon.

"I have also visited Cannon Falls, once a month on a week evening, and have met a good congregation there. This place is eighteen miles south of Hastings and has a population of about three hundred."

The first service at Cannon Falls was held Tuesday evening, November 3d, 1854, at the house of Mr. William P. Tanner. Mr. Wilcoxson preached from Jeremiah viii, 20. The number of communicants at this time was five. At Hastings, including the

country ten or twelve miles around, there were forty-three communicants; at Lewiston, two; Northfield, seven; Owatonna, three; Bancroft, one; Red Wing, one. The entire number October, 1857, at all his stations, including Faribault, was about sixty-seven communicants.

From this time until 1861 little occurred beyond the ordinary pastoral work of the parish priest in Hastings by the advice of the Bishop. It was his custom to visit outside stations during the week, and to hold services wherever possible. This he did during Lent, and in the winter evenings, when the people in the rural districts were more especially at leisure. At Cannon Falls he laid foundations and prepared the way for the good work at a later day.

Near the close of the year 1859 the Rev. Mr. Wilcoxson resigned the charge of Point Douglass and Basswood Grove. Mr. Wilcoxson once more became a faithful shepherd to the scattered flock, giving them, as he was able, services in connection with his parish at Hastings. At the visitation of Bishop Whipple, Holy Innocents' Day, 1860, six persons were confirmed. "To meet such a congregation and to worship with them," writes the missionary, "amply repays for a journey of fifteen miles, even in the most inclement weather." Indeed, the school house was usually filled and the congregation united in singing chant, and psalm, and hymn without the aid of an instrument. Bishop Whipple says: "At Basswood Grove, one of my pedestrian clergy has a parish of English communicants. When he first visited them they knew little of the Church; some were Methodists and some had fallen into habits of neglect. He visited from house to house, loaned them books, talked with them and made them feel that the Church here was their home. I have seldom attended a service where all manifested such a hearty devotion."

In July, 1861, Mr. Wilcoxson resigned the charge of St. Luke's, Hastings, into the hands of the Rev. Mark L. Olds, who was in Deacon's Orders, but continued to administer the Holy Communion until the advancement of Mr. Olds to the priesthood, December 22d. This year also St. Luke's ceased to be a station of the Domestic Board.

Mr. Wilcoxson once more became an itinerant missionary, devoting his entire time to Point Douglass, Basswood Grove, Vermillion and Cannon Falls. Early in 1862 he speaks of the distribution of his time as follows: "Every other Sunday to Point Douglass and Basswood Grove, both in St. Paul's Parish, Point Douglass; every fourth Sunday to Cannon Falls, and lately the remaining Sunday, which had been given to Lakeville during the summer and early autumn to Stillwater, with week-day evening services twice a month at Lakeville." "I have also given frequent services on week days to most of the stations throughout the autumn, winter and early spring."

Sunday, May 2d, 1858, Mr. Wilcoxson held Divine service and administered the Holy Communion at Cannon Falls. This was probably the first celebration of the Eucharist here. His first regular service on Sunday was July 14th, 1861. There were fifty present at this service, and at the next eighty, a large congregation for the place.

The excitement growing out of the Civil War extended to religious matters. War sermons, bitterly denouncing the South, were preached by some of the ministers of other religious bodies. from which our clergy generally abstained, confining their work to comforting those whose fathers, or husbands, or sons were on the battlefield, and in ministering to the sick and wounded in the hospitals. In his "Lights and Shadows of a Long Episcopate" Bishop Whipple has given an interesting account of some of his visits to the "front."

The course of the clergy displeased many and brought odium upon the Church, in which the Bishop also shared. Mr. Wilcoxson writes in his journal: "August 4th gave the Holy Communion at Basswood Grove; eight present, only one communing. All the others esteemed me a 'rebel,' because I preached peace and prayed for peace."

The position which the clergy took brought into the Church many excellent people who had become weary of the partisan preaching of the day, though loyal to the government, and who were desirous of rest for their souls.

With Lakeville is associated the name of Mr. D. M. Thurston,

one of the first fruits of the labors of the missionary in that place and the father of the Church there and in Farmington, in which he served as a Warden. He entered into the rest of the people of God October 7th, 1881, at the ripe age of four score years.

August 11, 1861, Mr. Wilcoxson was at Lakeville. "There," he says, "false reports had been circulated about me and vio-

lence threatened, but all passed off quietly."

"September 29th, at Basswood Grove, about sixty present; eleven communicants; all *communed*. Satan, the father of lies, outwitted. Baptized the daughter of Alexander Oldham."

The Rev. Joseph A. Russell had resigned Ascension Church, Stillwater, October 10th, 1860. Mr. Wilcoxson resumed services here November 10th, 1861. December 27th he administered the Holy Communion to four persons. On the Feast of the Circumcision, 1862, Bishop Whipple confirmed four persons and administered the Eucharist to eleven. He expressed himself better satisfied with this place than ever before.

At the first Communion at Lakeville the only communicants were Mr. Joseph Cox and wife and Mr. D. M. Thurston.

The extent of country to which Mr. Wilcoxson ministered is thus described:

"Residing at Hastings, Stillwater is twenty-five miles north, Lakeville twenty-three miles west, and Cannon Falls seventeen miles south; while Douglass is three miles, and Basswood Grove is eight miles distant.

"Besides these places, together with Bellewood and Vermillion, I have visited Prescott, River Falls, and Hudson, in Wisconsin. I can visit them but seldom, yet this will tend to keep alive an interest in the Church until they can be better supplied."

In May, 1863, he was again relieved of the care of Stillwater, which needed the entire time of one man. Castle Rock was now added to the list of his stations. Here, as at Lakeville, there were three communicants of the Church. But the lack in numbers was more than made up in the devotion and loyalty of the members, some of whom had come into the Church at the sacrifice of friends and influence. This year St. Mary's Parish was organized at Basswood Grove, which had formed a part of St.

Paul's, Point Douglass. Two and a half acres of land were purchased for a church yard, and five or six hundred dollars subscribed for a church building, for which gifts were also received from friends in the East.

In 1864 we find added to the stations already named Rose-mount and Bellewood. The number of communicants reported at six stations is forty. On St. John Baptist's Day the Bishop, assisted by Messrs. Wilcoxson and Olds, laid the cornerstone of St. Mary's Church, Basswood Grove. Five persons were confirmed the same day and four received their first communion. The Bishop found the people "steadfast in the Apostles' doctrine and fellowship" and walking joyfully in the ways of the Church.

An unbeliever said to Mr. Wilcoxson one day: "Well, that is hard." "What is hard?" said Mr. Wilcoxson. "Why to go about the country preaching and have to travel on foot." "Well," said the missionary, "I hope you will do what you can to enable me to ride." "Yes," said the man, "I will; I will give you ten dollars. Tell your people it is a shame to let their minister travel on foot. And tell them that a man who is almost an infidel will give the last ten dollars he has to help you ride."

September 1st, 1865, Mr. Wilcoxson resigned Cannon Falls to the care of the Rev. S. S. Burleson, who resided at Northfield. The circumstance which led to establishing services at Cannon Falls was this: A communicant had removed thither from Western New York. While expressing regret at the loss of church privileges, she was told that there was a church at Hastings only seventeen miles away. Seeing her and her husband in the congregation one Sunday, Mr. Wilcoxson at once sought them out, and not long afterwards visited them and held a service in their home. In parting with this portion of his field Mr. Wilcoxson says: "This has been one of my most pleasant and agreeable

stations, and I part with it with many regrets. Although the number of communicants is only six, yet the influence of the Church is really stronger than that of any other religious system."

Retaining his work in Washington county, he now extended his journeys into other parts of Dakota county, holding services at Castle Rock, Farmington, Lakeville, Rosemount, Vermillion, Bellewood and Ravenna. The Bishop speaks of him as the "Father Nash of our Diocese." In 1867 St. Mary's Church at Basswood Grove was so far completed as to be used for Divine service. Its opening was celebrated with an English Harvest Home. Speaking of this, Bishop Whipple says: "It would be a pleasant custom if we could have a Harvest Home in the golden days of autumn, when the hills and valleys are still beautiful with the fruits of the husbandman's toil. The Church might be decked with the yellow heads of grain and the ripe fruits of autumn, a service held of thanks and prayer, with the Holy Communion, after this a parish feast, with songs and words of cheer and merry-hearted play, and dear reunions with scattered friends." Our custom of keeping the Harvest Home Festival, now so generally observed in the Diocese, grew out of the English settlement of St. Mary's Church, Basswood Grove.

Late in the year the little church was entirely finished, and Tuesday, January 28th, 1868, was set as the day of the consecration. One who was present at the consecration writes: "This beautiful rural church is the center of a neighborhood of English people and, as of right it should be, it is the 'palace' among the plain farm homes. 'A nave it has and a chancel,' like 'the church at little Woodmere.' Its chancel window is beautiful with 'pictured panes,' and in all respects this 'wayside home' is a pattern for rural churches. In the church yard is a grove of trees, and when years have hallowed with blended associations of the living and the dead this holy ground and consecrated temple there will be no more sacred spot in the whole country side than this dear church yard."

Besides the Bishop and the missionary in charge, there were present of the clergy the Rev. Messrs. Rollit, Chandler and

Welles. Within the church there was not an unoccupied sitting. The Bishop's reference to the old Parish Church of the Motherland was very interesting, and there were gray heads in the congregation which were bowed with the swift-rusing memories of by-gone years. The whole congregation remained during the celebration of the Holy Communion, and at the close all lingered to exchange words of congratulation and thankfulness. The Bishop, clergy and visitors tarried to lunch with Mr. and Mrs. Wright in a pleasant home of large-hearted English hospitality.

It is due to add that a debt on the church at the time of its consecration was assumed by the missionary, and continued to burden him until 1873, when enough was pledged to pay it.

At the Council of 1868 the stations of Farmington, Lakeville, Rosemount and Castle Rock were set off to the Rev. Father Rollit, leaving Vermillion, Bellewood and Ravenna in charge of Mr. Wilcoxson, which was a great relief, as he now had no station over ten miles from home. In 1868 the little congregation at Point Douglass began to talk of building a church, and on the 23d of September the cornerstone of St. Paul's Church was laid by the Rev. Dr. McMasters, Dean of the Central Convocation and Rector of Christ Church, St. Paul. The church was so far advanced towards completion as to be used for the first time for Divine service on St. Barnabas Day, 1871. They had hoped to make it comfortable for winter use, but the Chicago fire required the loving gifts of friends abroad, and as cold weather came on they were forced to return to the school house, which was also uncomfortable enough.

Of his missions in Dakota and Washington counties eight stations were visited on Sundays, four on each alternate Sunday. "Beginning at Farmington, I spend the week which intervenes in attending Eureka and South Greenvale and in visiting a large number of families who are scattered at such distances from any church or station that they rarely have an opportunity of attending public worship." "This quarter I have made too hundred and thirty-nine pastoral calls and traveled on foot one thousand one hundred and ninety-three miles. I have suffered from two attacks of lameness and one of illness, but have been kept

from my work only one Sunday, the third that I have been disabled during a ministry of over twenty-five years."

In 1874 St. Barnabas' Parish, Bellewood, was admitted into union with the Council, and it was resolved to build a church. "I have received," he says, "one dollar toward St. Barnabas' Church, Bellewood." The first offering toward St. Luke's Church, Hastings, had been only twenty-five cents. "Who hath despised the day of small things?" The cornerstone of St. Barnabas was laid July 17th, 1877, and, though still unfinished, was used for the first time April 28th, 1878. The congregation was made up almost entirely of Irish Protestants, with a few English churchmen and a very few American churchmen. "I sometimes wonder," he says, "why I, a Yankee of the Yankees, should be appointed to minister almost entirely to members of foreign birth. Nine-tenths of my flock are from other lands."

The third decade was now drawing to a close since the Associate Mission pitched its tent on the bluff above the city of St. Paul. These years had seen many changes. Along the Valley of the Minnesota, where the first service of the Church had been held in the log school house, or in the wayside inn, or in some frontier cabin, villages had sprung up and well ordered churches had entered into the labors of the itinerant missionary. Since that journey of a week of the Apostolic Kemper to the lakes of Albert Lea the Church had gathered in, "one here and two there."

Along the St. Croix our itinerant missionary had kept the fires alive on the altar of the Church. Before Wabasha and his warriors had folded their tents on the prairie at Winona he had ministered to the pioneer at La Crosse. He had been the first to plant at Red Wing, and St. Anthony, and Hastings, and Faribault, not to name towns where others have entered into his labors. And yet he was not a great man according to the standard of the world. He gave to Christ and the Church all he had to give. He was not learned. Unskilled in the graces of oratory, he possessed the first requisite of true oratory, sincerity. Without influence, he won many hearts. He came from the work shop, and so knew the hearts of workingmen.

Reared outside the Church, he knew the value of Apostolic order. In 1882 Mr. Wilcoxson went to Connecticut, where he found needed rest and change amid the scenes and associations of his early days. In the parish at Harwinton, where his early ministry was begun, he performed such offices as Providence brought to him. He had just received a call to the Diocese of Albany when the Master came and called for him, and on the eve of the Festival of the Great Apostle and Missionary to the Gentiles, January 25th, 1887, he entered, let us humbly trust, into the rest of Paradise. The petition in the Litany had been granted. Not a "sudden death," but space "to recover his strength before he should go hence and be no more seen." His mortal remains were borne to the family burial ground in Stratford, where they rest beside the waters of the Housatonic, amid the hills of his New England home and the scenes of his boyhood.

CHAPTER XVII

EARLY HISTORY OF ST. PAUL'S CHURCH, ST. PAUL

Early in the spring of 1849 the attention of Dr. Paterson was directed to Minnesota with reference to ministerial work. some means of his own, and with the promise of considerable sums from friends, he thought he could work here under circumstances more favorable than usually attend work on the frontier. He accordingly visited St. Paul in July, 1849, found it a place of four or five hundred people, and decided to take up his residence there, purchasing land with that intent. Upon laying his plans before his Bishop, whose judgment was against his removal, Dr. Paterson decided to remain. He determined, however, to do what he could for the interest of the Church in St. Paul, and furnished about two-thirds of the means necessary for erecting Christ Church. In the winter of 1856-57 the health of Mrs. Paterson required a change, and while this was under consideration a call came to him from the newly-organized parish, which, after careful thought, was accepted, and he removed. with his family, the following May.

At this date nothing had been done of a material character. A request to the Rector and Vestry of Christ Church for consent to organize was made December 8th, 1856, signed by Capt. N. J. T. Dana, Norman Kittson, Wardens of Christ Church, and Charles W. Woolley, J. R. Livingston, Henry S. Lambert, Edmund Rice and W. T. Hunt, to which consent was promptly given. At a meeting of the Vestry of the same date the following preamble and resolutions were unanimously adopted:

"Whereas it was stipulated by the Rev. J. V. Van Ingen, D. D., on accepting the rectorship of this parish in 1854 that the Vestry would adopt the policy of church extension then recommended by him, by which the early foundation of a second parish, with a view to caring for the poor in the remote parts of the city and to conciliating the interests of residents and owners of property to its support before other religious bodies should have occupied the ground; and,



ST. PAUL'S CHURCH, ST. PAUL, 185.



"Whereas, In conformity with this policy, the Vestry has, at the suggestion of the Rector, appropriated \$1,000 of the proceeds of the old cemetery to the real estate fund of a parish in the Lower Town; and

"Whereas, N. J. T. Dana, Norman W. Kittson and others, members of this parish and fellow workers, as Vestrymen hereof, but residents in the Lower Town, have expressed to the Rector their readiness to found and labor to carry forward such second parish, and he has asked the concurrence of this meeting in his purpose of giving the requisite canonical consent to such action; therefore,

"Resolved, That we do hereby unanimously express our concurrence in the Rector's purpose of giving such consent; that though we are still to act together for some time as trustees of Christ Church, we take this occasion to record our sense of the generous zeal, bounty and faithfulness with which these brethren have labored for the welfare of Christ Church; and while we bid them God speed in their sacred work, to express our confident and earnest prayers, that with church edifices remote from each other, and a hearty mutual good will, the generous emulation of the two parishes may be overruled to the promotion, in peace and harmony, both of the glory of God and the salvation of men."

The new parish was started, "not in a schism, or as the offspring of contention, but in the execution of a cherished plan and purpose, under friendly and united counsels, and with every prospect that, by God's continued blessing, the picture of the Gospel first read in St. Paul's Church shall be realized: 'They filled both the ships'."

The old cemetery referred to was a tract of three acres lying on De Bow street, north of Olmstead, about five blocks northwest of St. Paul's Church. It was presented by the Rev. Dr. Paterson and wife of New Jersey. When set apart it was supposed to be sufficiently remote from the center of population, but the rapid growth of the city in 1855-6 had encroached upon this resting place of the dead. Another tract, therefore, had been purchased by the corporation of Christ Church more distant from

the city. The old cemetery was sold to Casper H. Shurmeier for \$2,500, and in obedience to the express desire of Bishop Kemper, to whom the donor, when asked for a clear deed, referred the matter, and in consideration of the one-half acre which in the first deed of trust had been specifically set apart for the site of a new church in Lower Town, the Vestry of Christ Church, at the suggestion of Dr. Van Ingen, appropriated \$1,000 for such site and for improvements on the same.

The meeting called to organize the new parish was held in the parlor of Captain Dana's house, now the Roman Catholic Orphan Asylum—the date, December 23d, 1856. At this meeting Dr. Van Ingen appeared and frankly offered his aid in perfecting the organization. Action was then taken looking to obtaining a rector for the new parish. By a singular coincidence the two names under consideration were Henry B. Whipple and Andrew Bell Paterson, the former of whom became the first Bishop of Minnesota, and the other a candidate for this office. The call was extended to Dr. Paterson, who promptly accepted it, and removed, with his family, to St. Paul the following May, accompanied by Mr. L. Henry Smith, the architect of the church. The doctor resided for a time at the corner of Ninth and Wilins streets until his handsome stone residence on Phalen Creek, known as "Lodore," was completed. Mr. Smith was an inmate of Dr. Paterson's family, and gave his whole time and labor to the construction of the church.

In the absence of the Rector Dr. Paterson officiated for a few Sundays in Christ Church. The first service of St. Paul's Parish was held in an upper room of the Washington school building the first Sunday in July, 1857. Bishop Potter of Pennsylvania was present and preached. The congregation numbered about a hundred. The first communion service was held July 19th, with twenty-five communicating, of which only three were connected with the parish at its 25th anniversary—Dr. Edward A. Boyd, Mr. W. E. Hunt and Miss Anne E. Gill. July 14th the cornerstone was laid by Bishop Kemper, Dr. Van Ingen making the address. The building progressed satisfactorily until the crisis of October came, almost stopping the work, preventing the

collection of subscriptions to the amount of \$2,500 dollars. lathing had just been finished and the plastering and pews had to be provided for. In this exigency the members of the Vestry on their own responsibility succeeded in borrowing \$300 at 3 per cent a month. With this the building was put into a condition to permit its use for worship on Christmas Day. names of the Vestry were N. J. T. Dana, Norman W. Kittson, Henry A. Lambert, J. Irving Beaumont, John R. Livingston and Charles W. Woolley. At the first service on Christmas Day the Rev. E. G. Gear, Chaplain at Fort Snelling, was the preacher, and preached sitting in a chair. The service was one of great joy. The unfinished chancel and the timbers were decorated with the fir tree and the pine. The following spring the chancel was finished and furnished. At this time there was a debt of \$3,000 on the church due the mechanics. In the fall a lien was put on the building. The following spring the holder threatened a sale, and a vigorous effort had to be made to save the church and an appeal made. To no one was the success attending the effort more due than to Dr. Borup, who generously promised \$100 for every \$1,000 subscribed. This stimulated application to friends in the East, who made liberal donations, which enabled them to extinguish the debt, and the church was consecrated at the opening of the Convention of 1859.

The following spring the interior of the church was completed, and in the summer of 1860 the spire erected and grounds inclosed through the efforts of the ladies.

The two lots on which the church stands were given as a thank offering by General N. J. T. Dana.

Through the impulse of Bishop Whipple a rectory was completed and ready for occupancy in the summer of 1867. Mr. Harvey Officer, aided by Mr. Alanson Wilder, was the principal care-taker, and made the contracts and saw them fulfilled. The principal subscribers were Henry Hale, J. L. Merriam, W. B. Litchfield, H. H. Sibley, A. H. Wilder, J. B. Braden.

The church at White Bear was built under the direction of Dr. Paterson in 1861, chiefly from the bounty of a resident English family, the Aubreys, at a cost of \$800.

The Mission Chapel on Mississippi street was erected in 1874 under the auspices of the Brotherhood of St. Paul's Church at a cost of \$2,000, of which \$500 was paid by the Brotherhood and the remainder secured by a loan, which was afterwards paid by the Sunday School. The lot was the gift of the Hon. Edmund Rice.

Mrs. Alice C. Paterson entered upon her western work with an enthusiasm and forgetfulness of self which gave a charm to all her labors. Under her leadership the ladies of the parish were organized into a society, of which Mrs. Oaks, Mrs. Carpenter and Mrs. Hale were active members. On the 27th of May, 1861, she entered into the rest of the people of God. In her hopeful cheerfulness, in her wise, womanly, Christian work, in her open-hearted liberality and kindly sympathy, in her forgetfulness of her own trials to minister to others, in her earnest piety and devotion to Christ and His Church she had no superior."*

St. Paul's Church "began its organic life" at Christmas, 1856. The first rector of the Parish was the Rev. Andrew Bell Paterson, D. D., whose pastorate dates from December 30th of that year and extends through a period of nearly twenty years. He was early interested in the Church in Minnesota, and is the Jerseyman referred to in the letters of Mr. Breck. The parish was greatly blessed in its first pastor. Dr. Paterson gave the Church in St. Paul and the territory a dignity and standing which it never lost. His literary culture and scholarship were recognized in the city of his adoption and were often honored. His sermons were models of parochial sermons, instructive and edifying to his hearers. He laid churchly foundations upon which his successor built wisely, and after a ministry of over nineteen years passed away on the 19th of March, 1876. In his Council Address Bishop Whipple says: "He came to Minnesota in the full vigor of his manhood, twenty years ago, and became the first Rector of St. Paul's Church, St. Paul. He was a ripe scholar, a devout thinker and a loyal son of the Church, and to pastoral fidelity he join-

^{*}Convention address of Bishoo Whipole.

Many of the facts relating to St. Paul's are taken from the Parish Register.

See also Council Journals, etc.

ed an ardent devotion to the cause of Missions. He had passed through sore trials, which he bore with the loving resignation of a child of God. The Father's hand was like the refiner's fire, for as he drew near the end he became like a little child in love and gentleness, and so he went down into the dark valley, leaning on the Saviour whom he had long served and trusted."

Dr. Paterson was really the founder of the Church of

"ST. JOHN'S IN THE WILDERNESS"

at White Bear Lake. For though Dr. Van Ingen in his zeal for the extension of the Church held the first service there about 1858 or 9, as is supposed, in a log school house, and went there a few times, the work soon fell to the care of Dr. Paterson, who had the spiritual care of the people up to the date of his death. Neither Dr. Van Ingen nor Dr. Paterson make any mention of a service here in their Reports, nor does Bishop Kemper appear to have visited the place. While Bishop Whipple went everywhere preaching the Gospel, he does not seem to have made a Visitation here until January 19th, 1861. The Bishop says in his diary: "Preached in a school house at White Bear Lake. Services have been held here the past year by the Rev. Dr. Paterson." In his Convention Address the Bishop says: "A faithful English church-woman has gathered a Sunday School, and herself and husband are building a beautiful rural church." In his Report for that year Dr. Paterson says: "A monthly service is held at White Bear Lake, where a church is nearly completed at a cost of \$800. This amount has been almost entirely secured through the influence of an English family resident there."

The family referred to was Mr. and Mrs. James Aubrey,* who came to White Bear in 1857 and selected this spot as their home. Between Mrs. Aubrey and Mrs. Paterson a warm friendship sprang up, and it is said they often met for a visit half way between their homes. The ground was given by Sir Aubrey Paul, through whose efforts and those of the Hon. Mr. Adshead,

^{*}He succeeded to a baronetcy and returned to England in 1868.

the English Consul residing in St. Paul, funds were raised in England for the little church. The memory of Lady Paul was long cherished in the hearts of the people. The church was consecrated August 29th, 1861. Other friends also contributed to the erection of the church residing in Rupert's Land, New York, and St. Paul. A silver Communion Service in loving memory of Mrs. Paterson, the wife of Dr. Paterson, was presented on the day of the consecration. The name of the church was suggested by Mrs. Paterson.

Bishop Anderson of Rupert's Land made a visitation to this parish in 1860, his last visit to Minnesota.

The church was built on the site of the cemetery, a mile and a half from its present location. In 1874 the Rev. Geo. A. Keller secured the present location, and in March the church was moved bodily over the frozen lake to the spot where it now stands. The original site was a beautiful one, the grounds sloping gradually down to Goose Lake. The church was of the "Hanoverian" style. It is said that after the service of consecration about a hundred people dined at the Aubreys on the isthmus, between White Bear and Goose Lake. Shortly after the removal of the church Mr. and Mrs. Aubrey returned to England, closing a period of romance in their American life and becoming known as Sir Aubrey and Lady Paul.

The Clergy who have ministered at White Bear since Dr. Paterson are the Rev. W. C. Pope, the Rev. E. S. Thomas, Rev. M. N. Gilbert, Rev. Sydney G. Jeffords, Rev. Samuel Mills, Rev. Ivan Fortin, Rev. A. J. Graham, Rev. S. B. Purves, Rev. Geo. H. Ten Broeck, Rev. F. L. Palmer, Mr. E. W. Couper, lay reader, Rev. Wm. Mitchel, Rev. C. Herbert Shutt. Occasional ministrations have been by the Rev. Mr. Gerry and Mr. Powell.

St. Johns in the Wilderness was organized April 13, 1868. The first officers were N. N. Fitsburgh and Joseph Freeman, Wardens; Thomas Milner, W. W. Webber, Sr., William Freeman and David Smith, Vestrymen. The parish was admitted into union with the Council in 1868.

THE REV. ANDREW BELL PATERSON, D. D., THE FIRST RECTOR OF ST. PAUL'S CHURCH, ST. PAUL

The Rev. Andrew Bell Paterson was born in Amboy, N. J., December, 1815. He was the grandson of William Paterson, the second Governor of New Jersey and afterwards one of the Associate Judges of the Supreme Court of the United States, having been commissioned by General Washington March 4th, 1793. His family was among the oldest and best in the State, and gave name to the city of Paterson. At the age of fifteen he entered the Sophomore Class of Rutger's College and graduated with its highest honors at the age of eighteen. After graduating at the Yale Law School he abandoned the legal profession to enter upon the studies of the ministry at the General Theological Seminary in New York. He was ordered deacon in 1840, and the same year married Alice Consett, daughter of Charles King, LL. D., President of Columbia College.

After several years of successful parochial labor in his native state in Morristown, Princeton and Salem he was honored by his Alma Mater with the degree of Doctor of Divinity.

Upon the organization of St. Paul's Parish he accepted a call to the rectorship in the spring of 1857, and remained in charge until his death, which occurred Sunday morning, March 19th, 1876, after a pastorate of nineteen years.

Dr. Paterson was one of the leading minds in the organization of the Diocese, his experience as Secretary of the Diocese of New Jersey and his familiarity with Canon Law proving of great service. He represented the Diocese several times in the General Convention, was a member of the General Board of Missions and at the time of his death President of the Standing Committee. For several years he served as County Superintendent of Schools, and took a deep interest in public education. He was a ripe scholar, a good preacher and a faithful pastor. In the sick room his ministrations were particularly tender and sympathetic. He was a Priest of Consolation.

As a preacher Dr. Paterson spoke with distinct articulation and just emphasis and frequently with much feeling and tenderness.

His sermons were logical, perspicuous and evangelical. His reading of the Scriptures was impressive and a comment in itself.

As a man Dr. Paterson was a gentleman of the old school, respectful and modest on the one hand and on the other possessed of a quiet dignity and self-respect. With a tender consideration for those who differed from him, he never allowed himself to utter in the pulpit a single word which could offend the most sensitive. "Prudence and modesty were nature with him, and these, coupled with much study and varied experience, made him a safe counsellor."

Under his ministry St. Paul's Parish became the leading parish of the Diocese, a position it maintained until the movement up town began. He built the present stone edifice and added a commodious rectory in 1866, the fifth in the Diocese. He started two successful missions, with their chapels, and also St. John's in the Wilderness at White Bear. He baptized four hundred and ten infants and adults, presented one hundred and seventy-eight persons for confirmation, solemnized one hundred and forty-six marriages and officiated at two hundred and thirty-eight funerals. At his decease his parish numbered one hundred and thirty families, two hundred communicants and six hundred and fifty souls.

His funeral took place from St. Paul's Church the Wednesday following his death. In the absence of Bishop Whipple, Bishop Welles of Wisconsin, his intimate friend, officiated and delivered an appropriate eulogy, a goodly number of the clergy also being present.

THE REV. ELISHAS. THOMAS

entered upon his duties as Rector of St. Paul's Church July 1, 1876, remaining until his consecration as Bishop of Kansas. His official connection ceased the 21st of May, 1887. His rectorship covering a period of nearly eleven years, was a remarkably successful one. Dr. Paterson had wisely laid the foundation and had already built up a strong parish. Mr. Thomas had qualities which enabled him to take advantage of his opportunity, both to length-

en the cords and strengthen the stakes. The movement up town had not begun, and St. Paul's included in its membership many families who were ready to devise liberal things for Christ and the Church. The Rectory became a Home for the Missionary of the rural districts, and probably there was not a mission church built during those eleven years in which St. Paul's did not have a material interest.

The Rector had a peculiar talent in drawing out the contributions of people for benevolent objects, and inspiring an interest in church work. This had already been manifested while connected with the Seabury Mission in Faribault, and during his successful rectorship of St. Mark's Minneapolis. Indeed, his financial ability and skill saved to the Church Bethany College in his early Episcopate in Kansas. His removal was a distinct loss to the institutions of the diocese with which he was connected. The closing years of his life, covering his episcopate, are a part of the history of the Church in Kansas. The following will illustrate better than figures the influence his optimistic spirit had on the work in Faribault, and the love and esteem in which he was held by the Bishop. They are the Bishop's own words: "I remember once when clouds were thick around us, and the future of our work looked dark as midnight. I sat in my study with my hand on my aching head. You entered the door. I read in your sad face that you had come to tell me we must give up our efforts to found these Christian schools. I sprang to my feet and said, 'Do not tell me brother, let us pray.' We knelt and poured out our hearts to God and rose and kissed each other. You left without one word of the burden on your heart and mine. That was the nearest we ever came to failure in Faribault. As we have shared each other's love, so we have shared the fruition of our hopes." In the same sermon at his consecration Bishop Whipple says: "Few men have been called to leave a parish which has so many memories to bind your hearts as one. The Diocese loves you for your work, for the warm heart and the generous hand which has been given to every missionary, and for a magnanimity which knew no differences in brothers in the Church of God. No pastor has ever left this city who will be followed with more love. Men love

you for the Christian sympathy which was ever ready to help others bear their woes. Christians of every name honor you for your Christian scholarship, your Christian charity, and your ripe knowledge of the Sacred Scriptures. They have a kindlier feeling for the Church for your work's sake."

THE REV. JOHN WRIGHT, D. D., LL. D.

succeeded Dr. Thomas, entering upon his rectorship August 7th, 1887. Under him an endowment fund for the support of the Church has been begun, which has received generous gifts, notably from Mrs. Hale. The ornamentation of the church, begun by Dr. Paterson and continued by Dr. Thomas, has been more especially brought to a conclusion by the present rector, Dr. Wright, in the extension of the chancel and the addition of beautiful altar adornments and memorials, until in all its arrangements for Divine service, and in its efficient organization, the church and parish has become one of the most complete in the diocese. The parish now owns an entire block. The exodus of members of the parish to the upper town has left the Church numerically and financially weaker than it was under the former rectors; but the parish has adjusted itself to changed conditions, and it is hoped that its endowment may be so increased that it may continue to minister to the population in that part of St. Paul.

S. Paul's Church has had but three Rectors in the half century, and has numbered among its members many of the prominent citizens of St. Paul. Its history begins almost with the infancy of the city. The Church is a historic church, the only historic church edifice now standing. Among the important historical events are the first annual convention after the organization of the diocese, the convention of 1859 which elected Bishop Whipple, the erection of daughter parishes, St. John's at White Bear Lake, St. James, on Mississippi street, St. Peter's Church on Dayton Bluff, the election of the Rev. E. S. Thomas as Bishop of Kansas, and the coming of the present Rector.

The statistics of church work will be found in the Journals of the Diocese. The history of the missionary work of St. Paul's is interlaced with the history of nearly every missionary parish in the diocese. The response of Dr. Paterson to the writer was, "I will send you for your church building the communion offering of next Sunday, and if it does not amount to the sum you ask for I will repeat the offering until it does." Bishop Gilbert says in an address at its fortieth anniversary, "Around these events clusters the history of these forty years, a history replete with honor, work, and progress. From the beginning St. Paul's Church was a leading factor in the work of the diocese of Minnesota. Her laymen were men of note and to a large degree, men of spiritual power. The lives of these men have adorned the history of both city and church. But linked with them are the memories of good women, who have beautified the history of the Church."

CHAPTER XVIII

JOURNAL OF A CONVENTION HELD IN CHRIST CHURCH, ST. PAUL, MAY FIRST AND SECOND, 1856, FOR THE PURPOSE OF ORGANIZING THE DIOCESE OF MINNESOTA, BUT WHICH FAILED IN ITS OBJECT

[The Journal of 1856 was never printed. The Rev. Dr. Manney preserved the record of the Proceedings, from which the following is copied.]

PRODCEEDINGS OF A PRIMARY CONVENTION OF THE DIOCESE OF MINNESOTA.

The Primary Convention of the Diocese of Minnesota met this first day of May, 1856, being Ascension Day, on the call of the Rt. Rev. Jackson Kemper, D. D., at 10:30 o'clock a. m. in Christ Church, St. Paul, M. T. Morning prayer was said by the Rev. E. Steele Peake, assisted by the Rev. Solon W. Manney, Chaplain of the U. S. Army, Fort Ripley. The Holy Communion was celebrated by the Bishop, assisted by the Rev. J. Lloyd Breck and Rev. Timothy Wilcoxson.

Immediately after the service the Bishop took the chair and called the Convention to order.

On motion of Rev. E. G. Gear, the Rev. S. W. Manney was elected secretary pro tem.

The roll of the clergy was then called by the secretary, when the following answered to their names: Rev. J. Lloyd Breck, Rev. J. S. Chamberlain, Rev. E. G. Gear, Rev. S. W. Manney, Rev. J. A. Russell, Rev. J. V. Van Ingen, D. D., Rev. T. Wilcoxson.

Certificates of Lay Delegates were then presented, when the following gentlemen answered to their names and took their seats: E. H. Halstead St. Luke's, Hastings; R. Washington, St. Luke's, Hastings; L. E. Thompson, Ascension, Stillwater; J. B. Gilbert, Holy Trinity, St. Anthony; Caleb Truax, St. Paul's, Point Douglass; H. Craig, St. Paul's, Point Douglass: H. Iglehart, Christ, St. Paul; J. T. Halstead, Christ, St. Paul; H. A. Lambert, Christ, St. Paul; John Johnson Enmegahbowh, St. Columba, Gull Lake; Isaac Manatowab, St. Columba, Gull Lake; John Parker, St. Columba, Gull Lake; M. L. Olds, Ascension, Minneapolis.

[Note—The name Ascension was changed by Mr. Knickerbacker to Gethsemane.]

On motion, Resolved that a committee of three clergymen and three laymen be appointed to draft a constitution and canons for the diocese.

The Bishop appointed as such committee: Rev. E. G. Gear, Rev. S. W. Manney, Rev. J. S. Chamberlain, Messrs. M. L. Olds, H. Iglehart, H. Craig.

On motion, Resolved, That a committee be appointed on the credentials of the delegates.

The Bishop appointed Rev. J. V. Van Ingen, D. D., and Mr. L. E. Thompson.

On motion, Resolved, That a committee be appointed to prepare rules of order for the government of this convention.

The Bishop appointed Rev. J. Lloyd Breck and Messrs. H. A. Lambert and J. B. Gilbert.

On motion, Resolved, That when this convention adjourns, it adjourn to meet at 4 p. m.

On motion, convention adjourned.

AFTERNOON.

Convention met at 4 p. m.

The secretary being absent, the Rev. J. A. Russell was appointed to act in his place.

The committee on rules of order reported the following as rules of order for the government of the convention. (See appendix.)

Report adopted.

The committee on credentials of lay delegates reported that the credentials of lay delegates were correct.

Report adopted.

On motion, Resolved, That the clergy be requested to prepare a history of the rise and progress of their several parishes and send them to the Bishop by the first of July next.

The committee on constitution and canons reported the following constitution. (See Appendix II.)

On motion the articles were considered and adopted, seriatum.

On motion the following was proposed as the first section to Article 4th: The convention shall consist of the Bishop, and resident canonical clergy, with a lay representation from each parish.

On motion laid on the table and made the special order for to-morrow.

On motion the following was proposed as the twelfth article of the constitution:

The Bishop being the principal order in convention, no act passed by the other two orders shail be valid and obligatory without his approval, which approval shall be given at the time of the passage of the act.

On motion, laid on the table.

Captain J. H. Simpson of St. Paul appeared as delegate from the Church of Holy Trinity, St. Anthony in the place of J. B. Gilbert. His credentials were referred to the committee on credentials. On motion he was allowed to take his seat.

On motion the convention proceeded to the order of the day. The consideration of Section 1st, Article 4, of the constitution.

The committee on credentials reported that Capt. J. H. Simpson was entitled to a seat.

Report adopted.

On motion of Rev. J. S. Chamberlain, the following was offered as a substitute for Section 1, Article 4 of the constitution:

The convention shall consist of the Bishop with the missionaries of the domestic and Diocesan Board, and Rectors of parishes canonically resident in the diocese, and the lay representation from the several parishes of the diocese.

Pending the discussion on motion the convention adjourned to 3 o'clock p. m.

AFTERNOON.

The convention met at 3 o'clock p. m. pursuant to adjournment.

Discussion on the proposed amendment to Section 1, Article 4 of the constitution was resumed.

The question being called for on motion of Rev. J. S. Chamberlaine, there was a call of the house.

On motion of the same, the absentees were notified of the proceedings of the house.

Mr. M. L. Olds and Rev. J. S. Chamberlain called for a vote by orders. Clergy: J. S. Chamberlain, yes; J. V Van Ingen, yes; J. A. Russell, yes; E. G. Gear, no; J. L. Breck, no; T. Wilcoxson, no; E. S. Peake, no; S. W. Manney, no.

Parishes: Minneapolis, yes; St. Anthony, yes; St. Paul, yes; Stillwater, yes; Hastings, no; Point Douglass, no; St. Columba, no.

So the amendment was rejected. The main question on the adoption of Section 1, Article 4 being called for, Mr. M. L. Olds and Rev. J. S. Chamberlain demanded a vote by orders.

Before the vote was taken the Rev. J. S. Chamberlain offered a protest against allowing the Rev. Chaplains to vote.

Protest overruled.

Clergy: Rev. E. G. Gear, yes; Rev. S. W. Manney, yes; Rev. E. S. Peake, yes; Rev. J. L. Breck, yes; Rev. T. Wilcoxson, yes; Rev. J. S. Chamberlain, no; Rev. J. V. Van Ingen, no; Rev. J. A. Russell, no.

Parishes: Hastings, yes; Point Douglass, yes; St. Columba, yes; Minneapolis, no; St. Anthony, no; St. Paul, no; Stillwater, no.

So section I, Article 4 of the constitution was not adopted.

On motion of the Rev. J. S. Chamberlain, seconded by Rev. J. H. Russell, the convention adjourned, sine die, no one opposing.

(Signed) —Solon Manney, Secretary.

The secretary adds in his own hand the following note:

"Thus went down in mist and among the threatening clouds of embittered feeling, without prayer or psalm, through vanity, intrigue, and godless ambition, the rising glory of the church in Minnesota." S. W. M.

At the time of this convention there were three army chaplains in the Territory: The Rev. E. G. Gear, at Fort Snelling, who came to the post in 1839, and in addition to his duties as chaplain, not only had taken a lively interest in the planting of the church, but had held service as opportunity offered, and considered himself as a missionary of the Domestic Board, though receiving no stipend as an appointee of the Board. The Rev. Mr. Manney was appointed chaplain at Fort Ripley in 1851, and reported for duty at the post late the same year. Being beyond the limit of civilization, he had no opportunity to minister outside the fort. But his wisdom and counsels were of very great service to Mr. Breck and to the mission at St. Columba near by. To his judicial mind more than to any other man the diocese is indebted for its early legislation.

The Rev. Joshua Sweet, as the reports show, ministered to the sparsely settled country around Fort Ridgely, though he did not sit in the conven-

The question of allowing chaplains to sit in convention was not brought up again. But a similar spirit was manifested in the convention of 1859 when the right of the lay delegate from Faribault to sit in the convention was questioned on the ground that he was a candidate for holy orders. And a similar spirit was manifested in 1860, when the vote of the Indian deacon was challenged, as alleged, on constitutional grounds. The convention ultimately sustained the action of Bishop Whipple in placing the name of Enmegahbowh on the list of clergy entitled to vote. This settled once for all the question of the right of deacons to sit in convention, and henceforth Minnesota became a united diocese. It was a turning point in the history of our church work. The wise course of the Bishop elicited the admiration of all. The Rev. Dr. Van Ingen at the close offered the following resolution, which was unanimously passed:

Resolved. That this convention, the first which has assembled under our complete organization, cannot separate without a record of its earnest gratitude to Him in whose hands are the hearts of all men, for the gifts of discretion, impartiality, and high and pure motives of action manifested in the whole manner and spirit with which our Bishop has presided over and guided the deliberations of the session, and of its devout prayer on his administration.

CHAPTER XVIII—Continued

THE PRIMARY CONVENTION 1857

The failure of the convention of 1856 was a bitter disappointment to most of the clergy of the Territory. Among these in particular were Father Gear, Breck and Manney. This necessarily postponed the election and consecration of a Bishop for three years longer, during which every man could do what was right in his own eyes. A desire was expressed by some to have another convention called presently; but the Bishop did not accede to this wish, and, no doubt, very wisely under existing conditions. The following year, with the advice and consent of the standing committee, and at the request of the clergy, Bishop Kemper called a convention* for the purpose of organizing a diocese, and transacting such business as might be deemed necessary. This convention met in Christ Church, St. Paul, September 16th, 1857. All the clergy connected with his missionary jurisdiction, on or before July 14th of that year, were requested to attend; and every parish duly organized at that date, was qualified to send one or more delegates, not exceeding three.

As this convention was one of the most important ever held in Minnesota, we give a list of the clergy who attended, with the cure of each:

Rev. J. Lloyd Breck, missionary to the Chippeways, with residence at Leach Lake; Rev. J. S. Chamberlain, rector of Holy Trinity Church, St. Anthony, and missionary along the Mississippi as far as Sauk Rapids, and to the west around Lake Minnetonka, and at Hassan or Crow Woods, including Chanhassan, St. Alban's and St. Cloud; Rev. E. G. Gear, chaplain U. S. A., Fort Snelling; Rev. E. P. Gray, minister of St. Paul's Church, Winona; Rev. Ezra Jones, Church of the Holy Communion, St. Peter, with stations adjacent; Rev. B. S. Judd, deacon, exercising his ministry under the Rev. Mr. Chamberlain, residence, Chanhassan, and engaged in secular calling, architect and builder; Rev. D. B. Knickerbacker, rector of Gethsemane, Minneapolis; Rev. S. W.

^{*}See Journal of 1857, p. 5.





Manney, chaplain U. S. A., Fort Ripley; Rev. Andrew Bell Paterson, D. D., rector of St. Paul's Church, St. Paul; Rev. E. Steele Peake, Missionary to the Chippeways, at St. Columba; Rev. J. A. Russell, rector of Ascension Church, Stillwater, and adjacent parts; Rev. J. V. Van Ingen, D. D. rector of Christ Church, St. Paul, and head of the Minnesota mission; Rev. Timothy Wilcoxson, rector of St. Luke's Church, Hastings, and missionary in Dakota county; Rev. Charles Woodward, missionary of the Domestic Board, associated with the Rev. Mr. Chamberlain at St. Anthony, and practically in charge of Holy Trinity.

As the following parishes were represented in this convention, they were recognized as duly organized and incorporated, at least before July 14th, 1857: Sauk Rapids, Grace, George W. Sweet; Gull Lake, St. Columba, John Parker; Hastings, St. Luke's, E. H. Halstead; St. Anthony, Holy Trinity, James B. Gilbert, William Spooner; Minneapolis, Gethsemane, H. T. Welles, Isaac Atwater; Chanhassan, St. John's, George E. Bingham; St. Alban's Trinity, H. Brake; St. Cloud, St. John's James C. Shepley, John H. Taylor; St. Paul, Christ Church, Franklin K. Smith, D. Cooper, Harwood Iglehart, J. P. Pond, Newton Bradley; St. Paul, St. Paul's, Loomis L. White, H. A. Lambert, Charles W. Woolley, N. J. T. Dana; Shakopee, St. Peter's, E. A. Greenleaf, George A. J. Overton; Point Douglass, St. Paul's, Caleb Truax; Stillwater, Ascension, L. E. Thompson, C. J. Butler.

It will be noted that the rural parishes, Chanhassan, St. Alban's, and Point Douglass are extinct. St. Columba, the original seat of the mission to the Chippeways, on the banks of Gull Lake, has passed away with the removal of the Indians to the White Earth reservation. John Parker, the lay delegate, (White) was a member of the mission. The Hon. H. T. Welles and the Hon. Isaac Atwater took a leading part in our diocesan councils, and in the work of the Church for forty years, and until their death, as did Mr. J. H. Pond, Mr. John H. Taylor's death was a sad loss to his parish. His conversion to the Church as related by the late Mr. B. S. Russell of North Dakota, is an interesting incident of how the Holy Spirit works in the heart. Mr. Harwood Iglehart soon removed from the State, though an active member of the

convention of 1859, and Gen. N. J. T. Dana, at the opening of the Civil War, returned to the army. Others of honorable mention did not serve in subsequent conventions. Only nine were returned to the convention of 1859. Judge Cooper sat as a delegate of Christ Church, St. Paul, and was a member of the committee on the memorial of the Rev. Dr. Van Ingen, concerning the mission property in St. Paul.

The business for which the convention had been called was the organization of the diocese by the adoption of a constitution and canons. At the convention of 1856 the Bishop had appointed, on motion duly seconded, as a committee to draft a constitution and canons, the Rev. Messrs. Gear, Manney and Chamberlain; and

the laity, Messrs. Olds, Iglehart, and H. Craig.

The leading member of this committee was the Rev. Solon W. Manney, who was afterwards instructor in divinity in the Theological School at Faribault, and learned in the canon law. He was in frequent correspondence with the Hon. Hugh Davey Evans, a learned and well known canonist of that day, who is said to have commended his work at its conclusion. How satisfactory this was may be seen in the slight changes made on the adoption. It was admirably adapted to the working of the Church at that early day, and was modified only as the needs of the diocese in its growth required. It would have been well if the canon had been more generally followed which provided for the organization of a parish by the election, on the nomination of the missionary, of a warden, an economos,* and a secretary. We would have had fewer parishes in name, and a no less efficient organization. This was substantially the policy of Bishop Gilbert, and, we believe, of Bishop Tuttle in their work. The Rev. Mr. Manney received the thanks of the convention for his "very efficient and acceptable services in preparing and maturing a proposed constitution and canons for the consideration of this convention."

Considerable discussion was elicited in regard to the 4th article of the constitution, relating to the persons entitled to sit in the convention. The original article read as follows:

^{*}A steward or administrator.

"The convention shall consist of the Bishop and canonically resident clergy with a lay representation from each parish.

"The Bishop and clergy may sit as a distinct house and as such shall be known as the Diocesan Synod.

"Each parish in the diocese shall be entitled to a representation by one delegate; and every fifty communicants by one additional delegate."

This article was laid on the table the first day, and taken up for further consideration on the afternoon of the second day, when a substitute was offered, defining more explicitly who shall be members, *exofficio*, of the convention.*

The question had been raised as to allowing army chaplains the right to sit and vote in conventions. But the article, as adopted, included them as well as all others canonically resident within the diocese for the space of six calendar months next before the meeting of the convention, and for the same period employed in performing the duties of their station.

It would seem as if the article was sufficiently explicit. But the question of allowing deacons to vote was a matter which excited some controversy in the succeeding conventions. In the convention of 1860, the first after the consecration of Bishop Whipple, when the secretary called the name of the Rev. John Johnson Enmegahbowh, the Indian deacon, the Rev. Dr. Paterson challenged his vote on constitutional grounds and called upon the Bishop to state his reasons for placing the name on the list of clergy entitled to vote. The Bishop gave his reasons, and Dr. Paterson appealed from the decision of the chair to the convention. The question as put by the chair was, "Does the convention sustain the action of the Bishop in placing the name of John Johnson Enmegahbowh on the list of the clergy entitled to vote in this convention?" A vote being called for by orders resulted in a nonconcurrence. The following day the vote was reconsidered, and the matter referred to a committee of legislation with instructions to report the following year. A correspondent of a Church paper gives this version: "The Bishop had ruled that the order of deacons should be allowed to vote, and there were enough in the convention to sustain the Bishop. But to the surprise of some, when

^{*}See Appendix to Journal of 1857.

the question was put it was, 'All who are in favor of sustaining the Bishop will say aye,' which was carried. When the meeting adjourned one of the clergy said to the Bishop, 'You had votes enough to carry the original resolution.' 'Yes,' said the Bishop, 'but I thought it time to decide whether a father was to quarrel with his children'."

Enmegahbowh had been ordered deacon in 1859, and the following year George Clinton Tanner and Samuel Dutton Hinman were made deacons and placed in charge of missions, the former in the white field and the latter among the Sioux, and the three deacons were doing efficient work for Christ. Under the conditions of a new country it did not seem just to exclude them from the right to vote.

The matter was finally put to rest in the convention of 1864 by the following amendment which was much simpler than the article first adopted, and no less comprehensive. "The convention shall consist of the Bishop of the diocese, and all presbyters and deacons having been canonically and actually resident within the diocese for the space of six months and are not under canonical censure."*

Article 10th related to the election of a Bishop; and, though laid on the table at the first reading, appears to have been passed with little difference of opinion with an important amendment proposed by Dr. Paterson, "But it shall not be competent for the Order of the Clergy to nominate the same Presbyter after he shall have been twice rejected by the laity.";

The proopsed article XI of the original constitution, with its cumbrous substitute, was laid over from year to year, and at length adopted in 1862 in substance with a more felicitious word. ing: "The Bishop being the principal order in the convention, no act passed by the other two orders shall be valid and obligatory, without his approval, which approval shall be given at the time of the passage of the act."İ

Article IV of the "proposed constitution" contained the following section: "The bishop and clergy may sit as a distinct house.

^{*}Appendix III, Journal of 1864, †Journal of 1857, pp. 11 and 23. †Journal of 1857, p. 32, and 1862, p. 30, and Appendix III.

and as such will be known as the Diocesan Synod." In an amended form this was adopted as Article XIII of the constitution, and its "duties and functions" "defined and limited by canon." These as specified in the 6th of the "proposed canons, were the trial of a clergyman, questions relating to ritual law and usage, questions growing out of the formation and division of parishes, and such other business as the Bishop might submit for its consideration." The Diocesan Synod as constituted was to be an "Appellate Court" for the examination and final judgment of all causes for which a clergyman may be tried under the canons of the Church.* Section 1st of Canon 6th, after being adopted, was by vote reconsidered and laid over to the next convention, at which time the Rev. Mr. Manney, chairman of the committee, reported a canon for adoption which was accepted,† but not acted upon until the convention of 1860, at which it was adopted, to expire at the close of one year, but was adopted with slight amendment, with the exception of section 15 the following year.‡

The constitution and canons thus adopted in the convention of 1857 formed an admirable working body of law for the new diocese, and received the commendation of the learned canonist Hugh Davey Evans. Mr. Manney had had experience in the dioceses of Indiana and Wisconsin at an early day, and was admirably fitted for this work. The new diocese was fortunate in having so wise and judicial an adviser. The constitution and canons adopted in 1857, with slight amendments from time to time, continued in force for many years and were substantially the same as the present, excepting so far as modified to conform to the civil law. It should be noted that the Diocesan Synod held its first and only meeting during the convention of 1864; organized, drew up rules for its guidance, appointed a committee to report on proper postures and ritual observances, and adjourned after signing the declaration on the faith of the Church in the Inspiration of Scripture, and the doctrine of the everlasting punishment of the wicked.

Article 13 of the proposed constituion read as follows:

^{*}See Journal of 1857, pp. 16 and 17; Journal of 1859, pp. 22 and 23. †Journal of 1858, pp. 20 and 21. ‡Journal of 1861, p. 25, and Appendix IV.

"No layman shall hold, or be eligible to office under the constitution and canons of this diocese, who is not a communicant of the Church."*

As this question afterwards came up from time to time in diocesan councils, it will be proper to note the feeling of the members of the first conventions. An amendment was offered as a substitute for the clause after the word "Diocese," the words, "but such as shall have been entitled to vote for wardens and vestrymen, and shall have been worshipers in the parish for at least six months next preceding the meeting of convention." The vote upon the amendment and upon the article was lost by a non-concurrence of orders, the clergy voting against the amendment, and a majority in favor of the article. But it was required that all members of the standing committee shall be communicants. While there seemed to be a strong feeling in the convention that none but communicants should be sent to the diocesan convention as well as to the general convention, yet a preamble to this effect, and a resolution recommending this principle, was voted to be laid upon the table. Canon 5th of the proposed canons was accordingly modified in harmony with this vote by the insertion of the words "in all parishes where it is not otherwise provided," the intention of the framers being that only "male adults who are communicants, or who have been baptized, or confirmed, and regularly attend the public worship of the Church" should vote at parish meetings.

So far as appears from the Journal, the deliberations of the convention were harmonious. The members of the standing committee were representative men: The Rev. E. G. Gear, Rev. A. B. Paterson, Rev. J. V. Van Ingen, of the clergy, and of the laity, N. J. T. Dana, H. T. Welles, and H. Iglehart.

The convention also requested the missionary bishop to continue the exercise of his Episcopal office and oversight of the new diocese.

In addition to the work accomplished in the organization of the diocese it was a matter of great satisfaction to the convention to have the Rt. Rev. Dr. David Anderson, Lord Bishop of Rupert's

^{*}Journal of 1857, p. 12.

Land, present and interested in its work. In that day St. Paul lay in the route of the Bishop and clergy between Rupert's Land and England, who from time to time were guests of Father Gear at the post. The chaplain was also often in correspondence with them on the subject of Indian missions, in which he took a deep interest, and did much to promote their success.

CHAPTER XIX

"THE MINNESOTA CHURCH FOUNDATION"

Next in importance to the organization of the diocese by the adoption of a constitution and canons, was the organization of the "Minnesota Church Foundation," constituted under a charter approved by the convention as the lawful organ of the convention "for receiving, holding and administering such real estate, or moneys for the purchase thereof, as may be donated, bequeathed, or conveyed to the trustees of said foundation, for promoting the general weal of the Church in Minnesota, or for any special object connected therewith."*

Reference has already been made to the circumstances under which what was known as the "Mission Property in St. Paul" was conveyed to Dr. Van Ingen in the spring of 1855, in accordance with a promise made to him as a condition of his coming to Minnesota as the head of the St. Paul mission. There was the expectation on the part of Mr. Breck and the clergy associated with him, or interested in his efforts, that Dr. Van Ingen would be able to bring with him considerable means for the extension of the work in the Territory, and also men for the opening opportunities presented. The expanding work of Mr. Breck in the Indian field required all the offerings arising from his correspondence. While, no doubt, some gifts were received from personal friends of Dr. Van Ingen, large for that day, yet there was a disappointment in the results. As for the clergy, only one seems to have come to this new field. In 1855 we find the Rev. Albert Smedes, of Raleigh, N. C., officiating in St. Paul, but not officially reckoned among the clergy. In November, 1857, the Rev. Albert Wood is already an assistant of Dr. Van Ingen, but leaves St. Paul May 10th, 1858. Dr. Van Ingen, therefore, labored single handed, extending his visits beyond his parish so far as was practicable and consistent with the needs of a new parish in a growing city.

On the second day of the session of the convention of 1857, Dr.

^{*}See Canon XI, p. 27, Journal of 1857.

Van Ingen presented a memorial to the convention, rehearsing certain facts relating to the property in St. Paul and elsewhere, held by him in trust for the "general weal" of the Church in the Territory, proposing to place the said real estate in the hands of trustees approved by the convention, under such conditions as the nature of the trust required. At the same time he offered a resolution that a committee of seven be appointed, "three clergymen and four laymen, to consider and report upon the 'Memorial' and accompanying proposition of Dr. Van Ingen, and to confer with him respecting the selection of five trustees, who shall constitute a board to receive the real estate held by him for the benefit of the Protestant Episcopal Church of Minnesota."

To this an amendment was added, "and all other property proposed to be conveyed to said board of trustees," which resolution thus amended was passed.*

The chair appointed the following committee: Rev. A. B. Paterson, D. D., Rev. S. W. Manney, Rev. D. B. Knickerbacker, Judge Cooper, H. T. Welles, Capt. N. J. T. Dana, Mr. H. Iglehart.

The committee met on the evening of the same day to consider the memorial and the proposition laid before them. After a careful examination of the history of the call of Dr. Van Ingen to Christ Church and all the circumstances connected with his coming to St. Paul, the committee decided that his convictions as to the use and control of the mission property were fair and legitimate; and that he acted under legal advice in declining to transfer the property to any board except such as had first received the sanction and approval of the convention of the Protestant Episcopal Church.†

The draft of a charter submitted to the board by Dr. Van Ingen also met their unanimous approval and was recommended to the convention, and with its provisions was approved and adopted.‡

The incorporators and first trustees of the Minnesota Church Foundation were the Rev. A. B. Paterson, D. D., Rev. J. Lloyd

^{*}Journal of 1857 pp. 9 and 10. †See Journal of 1857, pp. 14, 15 for full text of report of which the substance

is here given.

‡For the full text of the charter and articles, see Appendix of the Journal of 1857. See also a history, pamphlet form, by Harvey Officer, Esq.

Breck, H. Iglehart, Rev. J. S. Chamberlain, H. T. Welles. The officers were Rev. J. V. Van Ingen, D. D., President; C. W. Woolley, Esq., Secretary, and H. T. Welles, Treasurer.

Thus closed the convention of 1857, known as the primary convention, which completed the organization of the diocese, and also settled the vexed question of the "Mission Property" in St. Paul, if not to the entire satisfaction of some, at least in the interest of the diocese. While the organization of the Minnesota Church Foundation was defective in the tenure of the property, yet a great step forward was made in having a corporation competent to hold property, given for the use of the Church.

At an early day, in the crude state of our territorial laws, and in particular the laws relating to our Church corporations, there was a seeming necessity for such individual trusts. But the Church Foundation, under its charter, was competent to receive all gifts of land or money for the use of the Church in any part of the territory. This was due to the amendment offered by Mr. H. T. Welles and accepted by Dr. Van Ingen, "all other property proposed to be conveyed to said board of trustees" as well as the property already held by him in trust.*

It should be noted here that Dr. Van Ingen was to retain the use of the parcel of land known as the "Mission House and Grounds" as guaranteed him as rector of Christ Church previous to his removal to Minnesota as "Parsonage and Glebe," and into the possession of which he was placed upon his acceptance of the rectorship of the Church, "to be used by him as long as he should continue in the ministry in Minnesota, and until such time as he might see fit to relinquish the same to the uses and purposes before mentioned," that is "for the general weal of the Church in Minnesota.† Provided the time shall not extend to a period beyond the date of the consecration of the Bishop of the Diocese, and his acceptance of the same, without the consent of the board of trustees, and that not more than one and one-half acres of land, including the Mission House, should be appropriated by him."

^{*}For the list of this property, see Journal of 1858, p. 17; also conditions under which other property was to be held.

[†]For the purposes for which Mr. Breck acquired this property, see also his letters.

The "general weal" of the Church included purposes "Religious, Educational, and Eleemosynary." It would seem, however, that there was ground for a difference of opinion as to the interpretation of these purposes. The "general weal" might include missionary objects in the diocese, the support of the Episcopate, and Church institutions located at any point.

It appears that the chapel or school building on the Mission grounds was used for a Church school for boys under the Rev. Albert Wood, who had come to Minnesota as assistant to the Rev. Dr. Van Ingen near the close of 1857. It was the sense of the board that the Mission Grounds be devoted to the purposes of schools, Orphans' Home, a Bishop's residence, and other like purposes for the next seven years. An Orphans' Home was organized by Dr. Van Ingen, but was more a matter of sentiment than of practical utility, as it does not seem to have had inmates, and the diocese declined any responsibility in the matter. A school was maintained after the departure of Mr. Wood, by the Rev. Mr. Woodward of St. Anthony Falls, until 1860, when he removed to Rochester to enter upon missionary work in that part of the state.*

It may be noted here that the "Minnesota Church Foundation" was the first, and for many years, until the organization of the Diocese of Minnesota as a corporate body, the only corporation of a general character recognized and authorized by the council of the diocese to hold property for Church uses.†

^{*}For an account of the removal of Dr. Van Ingen to Minnesota, and his ministry in St. Paul, see "Memoir," pp. 67-81.

†For a history of the "Minnesota Church Foundation," see a pamphlet prepared by Harvey Officer, Esq., of St. Paul, at the request of Bishop Whipple and authorized by the board of trustees, 1894.

CHAPTER XX

THE CONVENTION OF 1858

The convention of 1858 met in St. Paul's Church, St. Paul, on the 19th day of May. The clergy in attendance were the Rev. J. Lloyd Breck, Rev. J. S. Chamberlain, Rev. Ezekiel G. Gear, Rev. Edward P. Gray, Rev. Ezra Jornes, Rev. David Knickerbacker, Rev. Solon W. Manney, Rev. Andrew Bell Paterson, D. D., Rev. E. Steele Peake, Rev. Joseph A. Russell, Rev. Joshua Sweet, Rev. John V. Van Ingen, D. D., Rev. Timothy Wilcoxson, Rev. John Williamson and Rev. Charles Woodward.

The names are given in alphabetical order and not according to canonical residence. To this list of priests we add the name of Rev. B. S. Judd, in deacon's orders.

In character, learning, and ability, few conventions have surpassed this.

The Rev. John A. Fitch and the Rev. Edward R. Welles were received into the diocese during the sitting of the convention. The Rev. Dudley Chase and the Rev. David P. Sanford were in attendance, though not members of that body.

The lay delegates in attendance were men of strength of character, who at a later day became well known in the Church. In Christ Church these were Harwood Iglehart, E. C. Lambert and J. P. Mumford; St. Paul's was represented by C. W. Woolley, N. J. T. Dana, and Loomis L. White; Holy Trinity, St. Anthony, by James B. Gilbert, A. Blakeman and William W. Winthrop; Gethsemane, Minneapolis, by Henry T. Welles, Isaac Atwater, and Mark L. Olds; Church of the Holy Communion, St. Peter, by Edward Wainwright; St. Peter's, Shakopee, by George A. J. Overton; St. John's, St. Cloud, by John H. Taylor; Ascension, Stillwater, by L. E. Thompson and H. N. Setzer; Winona, by J. K. Averill; Grace Church, Sauk Rapids, by George W. Sweet; St. Luke's, Hastings, by Richard Washington; St. John's, Chanhassan, by George Parker; Church of St. Columba, Gull Lake, by John Johnson Enmegahbowh; Trinity, St. Alban's, by Charles A.

F. Morris; St. John's, Crow Woods (Hassan) by Septimus Parslowe.

The following interesting discussion took place over the report of the committee on the credentials of lay delegates.

The Rev. Mr. Jones on behalf of the committee reported adversely to the claim of the delegate from St. Alban's, on the ground that the credentials had been improperly granted according to the view of the committee, several women having enacted important parts in the election.

The Rev. Mr. Chamberlain gave notice of his intention to oppose the adoption of this report for the reason that these mothers in God were entitled to vote, or at least their participation in the proceedings did not necessarily vitiate the election, the substantial requirements of the canon having been complied with.

Messrs. Iglehart and Thompson assumed the position that because a lady made a certain motion in a meeting of this kind, it did not invalidate the rights of the delegate.

After further discussion, the question recurring on the acceptance of the report, it was accepted.

On motion of Mr. Woolley the delegate from St. Alban's was admitted.

Early in the convention a motion was made to elect a bishop. After being amended several times, the motion was lost through a non-concurrence of orders, the clergy voting in the affirmative and a majority of the laity in the negative. Near the close of the convention the Rev. Mr. Chamberlain, one of the leaders of the opposition, gave notice that at the next annual convention of the diocese he should move to go into the election of a bishop. We give a brief account of the personnel of this convention and the course of debate as necessary to understand the convention which elected our first bishop.

The place of meeting was St. Paul's Church, St. Paul, of which the Rev. Andrew Bell Paterson, D. D., was rector. In the chair was the venerable Bishop Kemper, who could say with St. Paul, "I determined not to know anything among you save Jesus Christ and Him crucified." Prominent amongst the members was the Rev. J. V. Van Ingen, D. D., rector of Christ Church, St. Paul,

who had come to Minnesota to be the head of the Minnesota Mission, a man of culture, but described by the Rev. Dr. Hayes in his History of the Diocese of Western New York, as "a man of great gifts, and of wonderful capacity for making them available to the utmost in every sphere of work to which he was called, as pastor, preacher, writer, administrator of affairs,—a born leader of men in many ways. Even those who differed from him could hardly help loving him personally. He became at once a leader, if not the leader, of the "High Churchmen" of the diocese; (Western New York) and an astute and skillful one." More is said of him in another connection.

St. Paul's, the daughter parish of Christ Church, was represented by the Rev. Andrew Bell Paterson, the "Jersey Churchman" referred to in the letters of Mr. Breck. Dr. Paterson had been a liberal contributor to the Church in Minnesota, was an able theologian, a scholar, an able preacher, and a gentleman of the old school. He would be reckoned a churchman of the school of Bishop Hobart. If there was any prejudice against him in the convention, it must have arisen from his relation to Dr. Van Ingen, and his supposed aspirations for the Episcopate.

The Rev. J. S. Chamberlain was the head of the St. Anthony Falls Mission, which at one time contemplated educational as well as missionary work. This field included several interesting stations in the neighborhood of Lake Minnetonka, and the region as far west as the town of Chanhassan, and up the Mississippi as far as Sauk Rapids. He was son-in-law of Bishop Chase of Illinois. He had given up the profession of law for the ministry. He was tall and erect, and was a ready and impassioned speaker. Like Breck and Wilcoxson he made his long missionary journeys on foot. A son of the Isle of Erin once spoke of him as a man of "sanguinary temperament." In his missionary work he devised liberal things, and his fault, if it were a fault, was "to look upon things that are not as though they were." The foundations which he laid were laid amid a rural population, whose membership is as shifting as the sands. After a long life of toil and self-sacrifice he entered into his rest and others reaped that on which he had bestowed much labor.

Along with these men were others, more or less active. Associated to some extent with Dr. Van Ingen, was the Rev. Mr. Woodward, who was conducting a school on the Mission Property in St. Paul; the Missionary at St. Peter who had been most kindly welcomed to the Territory by the head of the Minnesota Mission, and others who naturally turned to the rector of the Mother Parish of the diocese. These, in part, were the rector at Red Wing and the missionary at Winona, who had lately come to Minnesota and were strangers to the issues of the past.

On the other side was the Rev. E. G. Gear, the pioneer clergyman of the Territory, our Nestor, tall in form, with black eyes beneath heavy eyebrows—a man with the courage of his opinions, whose strength of character and unbending will has been well erpressed by one who knew and loved him as "an old Roman." There was J. Lloyd Breck, who seldom spoke in debate, ever ready to trust, innocent of State craft, and a novice in Church politics. The leading spirit, no doubt, on this side was the Rev. Solon W. Manney, the chaplain at Fort Ripley, who had been in the main the framer of the constitution and by-laws of the diocese. His services in the convention of the year before had made him an authority in matters of Church legislation. Mr. Manney was at his best, not as a speaker or debater, but in that far-seeing tact which avails itself of a favorable juncture, and knows how to turn it to the advantage of his own side. With these were Wilcoxson, Knickerbacker, Gray, Peake, and others.

Early in the session a resolution was offered by Father Gear, that the convention proceed on the following day to the election of a Bishop. This resolution was supported by an address carefully prepared beforehand urging as a reason, that such an election would set certain questions at rest, and put an end to schemes which had greatly disturbed the peace of the Church in Minnesota.

"In seeking this early opportunity to press this resolution to an adoption," he said, "I am only conscious of the desire to promote to the best of my ability what I conceive to be the true interests of the infant Church in Minnesota. I have no private plans nor party schemes to promote by this movement; neither have I made up my mind as to the most proper person for the office which the resolution contemplates; and for the

most simple and obvious reasons. For the last twenty years of my life I have been almost entirely secluded from the world and its exciting scenes, and have enjoyed only a very limited intercourse with my brethren in the ministry. The clergy from whom our selection must be made are, with few exceptions, total strangers to me as far as direct and personal knowledge is concerned. I am therefore anxious and willing to unite with my brethren upon any one who will do honor to the office and has not disqualified himself by seeking it or expecting it. And I will indulge the hope, and, in this state of the business, I will not suffer myself to doubt, though the warnings of experience are against me, that by friendly conferences, fraternal interchange of views, and prayer for guidance and direction to the Great Head of the Church, without whose blessing all efforts will be in vain, we shall be led to a suitable choice.

"Let us make an effort at least towards unity and harmony in this business, and elect a successor to our venerable Missionary Bishop, who may find us a united diocese, that he may not be discouraged when he enters upon his labors. His lot will be a hard one at the best, and he will need the sympathy and prayers of us all.

"But I am aware the person upon whom our choice may fall cannot be consecrated and set apart to the work until the next general convention, and our diocese is admitted into the union. And this perhaps may be an honest objection in the minds of some. No one, however, who knows the importance of having a resident Bishop will stumble at this objection. Who will think that a short year and a few additional months is too long a time for a man to prepare himself to enter upon so high an office?

"There is another consideration which should induce us to settle the question now. Should the person we elect not feel it his duty to enter upon so great and arduous a work, we may next year make another effort before the meeting of the general convention. Should we fail then, distraction and confusion will perplex and embarrass our councils. Indeed, we have suffered much already. We might have secured more easily a splendid endowment for the support of the episcopate than is possible in these straitened times. This could only have been done by a resident bishop who would have commanded the confidence of the friends of the Church abroad, and been the center of unity, and harmony, and action at home. Perhaps it is not now too late, in some degree, to repair the wrong. The opportunity, however, is rapidly passing away, and will never return. This is an additional consideration which urges us to the immediate decision of the question."

"For my own part, so anxious am I to have this important question settled before we adjourn, that I am willing that the names of any reasonable number of respectable clergymen who are qualified for the office should be put into an urn, and decide it by lot. But this mode is precluded by the plain language of the constitution, which requires the choice to be made by





ballot. And I doubt not I affirm the truth when I say to all, that our beloved and venerable Missionary Bishop will rejoice at the success of this resolution, and invoke the blessing of heaven upon our counsels; and that it will be an occasion of thankfulness to God with him when the Diocese of Minnesota shall be received into union with the General Church, and with it a suitable person whom we may choose, is presented to the House of Bishops, to be invested with 'a part of their ministry and apostleship,' to relieve him of a portion of his burdens, and to bear onward the banner of the Cross, through this broad and beautiful land."

It was well known that none of those who favored an election had made an unalterable choice of a candidate, and that a majority, if not all of them, had not even determined what individual they would prefer to see elevated to the sacred office. During the discussion, Mr. Breck turned to a brother clergyman and asked him if he knew a suitable clergyman for the position. "They were ready," continued Father Gear, "to consult with all on so important a matter, in a spirit of conciliation and brotherly love, and to select, if possible, a person unobjectionable to each and every member, in order that we might follow the noble example of unanimity just shown by the Diocese of Texas."

To this the reply was made that no notification of an intention to elect a bishop had been formally given to each parish, so that delegates might have been chosen with an express view to their vote at such election. It was further objected that the bishopelect could not be consecrated before one and a half years from this time; that no names for the office had been canvassed, and that therefore there would be wrangling; that the present convention could not by such action bind the next, which might therefore declare the election null and void, and set it aside; that new clergymen and new parishes would be added during the coming year, which ought to have a voice in the election of a bishop. The leader of the opposition, however, is said afterwards to have expressed his willingness to go into an election, provided a certain person whom he named could be elected. Certain of the lay delegates in conversation also expressed their opposition to the resolution because it was a High Church movement. Prior to this convention it was not known that any such party existed in Minnesota, and no elements of a partisan nature had ever been introduced

into our church discussions. Dr. Van Ingen was a recognized High Church leader in Western New York, and Dr. Paterson was no less a Churchman of the school of Hobart. The resolution of the Rev. Father Gear was lost, accordingly, by a non-concurrence of orders, two-thirds of the clergy voting for it, and as large a proportion of the laity against it.

There seemed to be a desire to array the laity against the clergy on the ground of the former having a permanent, while the latter had only a transient interest in the prosperity of the diocese, the effect of which may have been felt the following year.

Unfortunately a debate arose upon the election of a standing committee for the ensuing year. The speeches made on the occasion were thought to reflect upon the venerable chairman, which called forth a reply on his part in vindication of his course. The result of the entire matter was that the vote was made a test of loyalty to the venerable Bishop, amid the most gratifying assurances of a warm attachment on the part of almost the entire body of the clergy, and of the lay delegates representing a majority of the communicants of the Church in Minnesota.

The question under discussion was whether a standing committee elected by the convention in a diocese organized but not admitted into union with the general convention, can exercise lawfully any of the functions of such a committee, and how far the Bishop's recognition of such a committee would give validity to acts done by it as his council. The canon of 1853 empowered a missionary bishop to appoint a standing committee for his missionary jurisdiction. Hence arose some discussion whether a committee appointed by the bishop, or a committee elected by the diocese was the lawful committee, under the circumstances.

The bishop was understood as willing, should the diocese elect a standing committee, to accept it, and to employ its agency for the ends for which a standing committee could act in such circumstances.

Such a committee consisting of six members had been elected the year previous by unanimous action and the bishop's public approval. During the recess a provisional standing committee was appointed, composed of four members of the elected body. At the same time the bishop declared himself ready to act with the four or the six as might seem good to the party who summoned the meetings. There was, however, no meeting under either tenure of office.

The question was a delicate one, involving the limits of the jurisdiction of the missionary bishop. On the one hand it was contended that the regular organization of a diocese confers on the Church in such Territory the power to invite a bishop to its provisional oversight, and that the provisions of the canon of missionary bishops cease to apply to a Church thus organized, and furnishing a standing committee of its own election.

On the other hand it was claimed that the jurisdiction of the Missionary Bishop continued, until, by the act of the General Convention, the new diocese was admitted into union with it.

However, the motion to proceed to the election of a standing committee was lost by a non-concurrence of orders, which settled the question.

It may be noted that the vote of the clergy upon the motion to elect a standing committee stood, 3 ayes, and 11 nays. The vote of the lay delegates, 8 ayes and 5 nays.

After a session of two days the convention adjourned, "without accomplishing much, but preventing some bad things from being done."

It is an interesting fact that but two non-communicants were found in the House of Lay Deputies in the first annual convention. But if little that was useful was accomplished for the extension of the Church, much was done to widen the breach between the two parties, which also remained to animate the convention which met in 1859. Meanwhile each side, distrustful of the other, made vigorous preparations for the issue in the organization of parishes and the election of delegates.

CHAPTER XXI

THE ST. ANTHONY FALLS MISSION

In the year 1852 the Rev. Jacob S. Chamberlain, of the Diocese of Illinois, came to Minnesota and took charge of Holy Trinity, St. Anthony Falls, now East Minneapolis, holding his first service there September 26th. Mr. Chamberlain had been educated at Jubilee College, and for a time practiced law in Chicago. A little later he relinquished his profession of law for the ministry, and was ordered deacon by Bishop Chase on Trinity Sunday, 1847. In 1852 he writes: "This is the sixth year of my ordination, all spent as a missionary. During this time I have received not to exceed thirty dollars a year besides my stipend. This subjects me to a great deal of anxiety and annoyance, to say the least; yet I am hardly poorer than my people." Such was missionary work in Illinois in 1852.

At the request of Bishop Kemper, Mr. Chamberlain came to the Territory of Minnesota, arriving September 20th. "I readily obeyed," he says, "not knowing whither I was going, nor, indeed, caring much save that I might be in a field where I could work for the enlargement of our beloved Zion." He was appointed Missionary of the Domestic Board at St. Anthony Falls from July 1st, 1852, though he did not enter upon his labors until near the end of September. On arriving at St. Paul he met the Rev. Mr. Wilcoxson, then Rector of Christ Church, who advised him to settle in St. Anthony in preference to anyone of the villages in his mission field.

The new pastor found there a church edifice twenty-four feet square, constructed of wood, but neither plastered nor painted. This was only the first section of the original plan. It was in the "pointed style" of Gothic architecture, with boarding running up and down, the joinings being covered with battens. This was a slender protection against the severity of a Minnesota winter. With some assistance from Mr. Breck, the church was soon put into order. The following year Mr. H. T. Welles came to Min-

nesota, and through his liberality the church was enlarged almost wholly at his expense. Thus Holy Trinity, at first indebted to the St. Paul Mission for services, now enjoyed, for the first time, the ministrations of a resident pastor and rejoiced in the possession of "one of the neatest and most comfortable and church-like houses in the town."

"The "living" was about one dollar a month, and was contributed by the four or five Churchmen blest with means. While the money was being raised to make the church comfortable the missionary had to endure many privations. His next care was to secure a home for his family. This was thought impracticable. The missionary was not disheartened. He was elected Chaplain of the Legislature the following winter, and received two hundred dollars for his services. With this he purchased an acre of ground and proceeded to erect on it a shelter for himself and family at the estimated cost of six hundred dollars.

"It was a mission," he writes, "of unseen inducements. The future of the places and the country, since realized, was as inscrutable as the sphynx. Only people were there and were coming; and the Church, in the missionary endeavors which I saw awaiting me, would be abreast of the most favored of her rivals. Such was the impression made upon me by my first experience of the mission ground I subsequently occupied."

At this time there was but one building between Lake Calhoun and the western boundary of Hennepin county. "Mine was not a mission of plans," he writes, "but of waiting for the guidance of events." "To do whatever offered itself and to hope for the best in the future was about the fullness of the rule which I went on."

The church at St. Anthony numbered ten communicants. As yet Minneapolis was not. The interest in the service grew, and at the end of the first year there were twenty-two. Twelve had been baptized and five confirmed. These last were Jane Bowman, Mahaley Brawley, Emily P. Gilbert, Emeline Jenkins and Mrs. H. T. Welles. Bishop Kemper thus speaks of the work of Mr. Chamberlain in his triennial report October, 1853:

"The Rev. Mr. Chamberlain is officiating under prospects of great usefulness, at the Falls of St. Anthony, where the small church erected eighteen months ago is being enlarged, and where, with the assistance of his devoted wife, he intends to establish a Church School for girls."

In 1853 the Excelsior Pioneer Association, consisting of about one hundred families, and the Northampton Colony, of somewhat less, formed the nucleus of settlements around Lake Minnetonka. The former began to arrive as early as the first of June, and settled on the banks of the lake. The first improvements at Minnetonka City were made by Mr. Stevens in 1852. The following year he erected a sawmill. A Mr. Simmons had erected a "shanty" on Falls Creek in 1852. The same year saw the beginning of Wayzata; and three brothers by the name of Maxwell were the first to make improvements on the north arm of Lake Minnetonka.

Among those who sought homes in this favored region were a few church families. It may have been at the close of the year 1853, or early in 1854, that the first service of the Church was held in the hospitable cabin of B. S. Judd, one of the first settlers in the town of Chanhassan. Mr. Judd was a zealous Churchman, and subsequently received deacon's orders. A little later Mr. Chamberlain writes:

"I have commenced monthly services in the new settlement on Lake Minnetonka, twenty-two miles distant from this place (St. Anthony Falls) and five miles distant from the St. Peter's (river). A year ago, I believe there was not a single settler there, and even now, my way thither for the last eight or nine miles of it is through an unbroken solitude; and yet, twenty-five persons, at least, I think, were assembled for service at my last visit. The sects have as yet no hold there. The Church for once is before them.

"There are in the settlement at least six communicants of the Church, and these would be increased, I believe to a dozen immediately, by the proper facilities and pains. But before anything can be hoped for of a permanent character, there must be a house for Divine worship. Such a church as would be suitable for this settlement, it is thought, could be built for \$300 in cash,—this being the price of materials,—an excellent and zealous churchman* having undertaken to do all the work. About \$100 of

^{*}Mr. B. F. Judd was a builder by trade. this money might be raised among the people, and a churchman† of St. †Mr. H. T. Welles, at this early day, a generous giver.

Anthony has conditionally offered fifty dollars more, leaving only one hundred and fifty dollars unprovided for."

Mr. Chamberlain's Sunday service in the Chanhassan settlement was on Trinity Sunday, 1854, at which the missionary baptized three infants and received twelve communicants to the Lord's supper. With such results for five months' labor, he ordered a frame to be erected at once for a church 20x40, with a small chancel, to cost over and above what the people could give, \$350. This he did that there might be time to finish the building before winter.

In the early summer of 1854 Mr. Chamberlain also began holding a monthly service at Sauk Rapids. He thus describes his first journey to that distant point:

"Mr. Russell's wagon that carried the mail to the Rapids was but a sorry conveyance, and the steamer, 'Governor Ramsey,' having been got in some way above St. Anthony Falls, was put upon the route for traffic, and I gladly went aboard her instead of the wagon. But, after the day's steaming, we had got no higher than the mouth of the Crow River, twenty-five miles; and here I landed, with a few other passengers, to pass the night, there being no beds on the steamer. At the inn I found the driver of the mail-wagon,—literally a common lumber-wagon,—stopping for the night, as the steamer and the mail wagon traveled only by day. Having had reason to distrust the steamboat, I forfeited my ticket and took passage with Uncle Sam's letter-bag, and was justified in my confidence, arriving safely at the Rapids at nightfall, accomplishing seventy miles in two days by steamboat and mail-wagon. Subsequently I walked over the same route, in all vicissitudes of weather in half a day's less time."*

At Sauk Rapids lots had already been secured by Mr. Breck and a considerable sum promised for a church. The work of building was not undertaken until somewhat later. In the winter of 1854-5 Mr. Chamberlain visited the East to solicit funds for church-building. While absent he writes: "Our family school for girls is going on well, a friend having generously advanced the sum of six hundred dollars necessary to finish the building. "We hope," he writes, "to commence our first term the first Wednesday in November (1854) under the name of St. Mary's School and Orphan house. We have room for ten pupils, from whose

^{*}For an interesting description of the first visit to this neighborhood, see "Life of Dr. Breck," by Charles Breck, D. D.

tuition we undertake to support one orphan girl. So we begin, indeed, in a small way, but with the hope that God will add to us continually what we may need for usefulness in the place He hath called us to."

The first Convocation of the Clergy of the Territory was held at St. Anthony Falls in Holy Trinity, the Mother Church of Minneapolis, November 4th, 1854, on the occasion of the Visitation of Bishop Kemper. At this meeting the first Standing Committee of the Church in the Territory was appointed, consisting of the Rev. J. V. Van Ingen, D. D., Captain Simpson, U. S. A., and Mr. H. T. Welles. This convocation was an important event in the history of the Church in Minnesota. Dr. Van Ingen had lately come to St. Paul as Rector of Christ Church, where he was gladly welcomed by the few Clergy and Churchmen of the Territory. It had been expected that he would come out as the head of the Mission at St. Paul, bringing with him not only funds, which were greatly needed to carry on the work, but also a staff of Missionary Clergy. Bishop Kemper had appointed him to receive any gifts which friends in the East might contribute to the use of the Church in Minnesota, and he was unanimously chosen as the Secretary of the Convocation.

The Bishop had expected to consecrate the church edifice at St. Anthony at this Visitation. But after waiting for its completion as long as he deemed it prudent for fear of the closing of navigation, he decided to postpone this function to another visit. This took place on May 10th, 1855. The clergy present on this interesting occasion were Messrs. Gear, Wilcoxson, Chamberlain, Van Ingen and Wood. The sermon was by the Rev. E. G. Gear, from I. Chron., xxii. 1. The congregation was small, but few Church people, thus far, having settled at this place; and of those who had been there the majority had moved away. The entire cost of the enlargement had been about eight hundred dollars, nearly all of which had been raised in the Parish.

The following Sunday the Bishop confirmed in the Church three persons presented by Mr. Chamberlain.

The day after the consecration Bishop Kemper made his first

Visitation to Chanhassan, where he confirmed five persons,* and at a service two days later at St. Anthony three others. At the former visit he also made a short address at the Commencement of St. John's Church. As the church was removed to Eden Prairie in 1867 in consequence of the removal of the Church people from Chanhassan, a more full account is here given of this early and interesting work.

Among the first settlers in the town of Chanhassan were Mr. B. S. Judd and his brother William, E. B. Harrison, George Bingham and other Church people. These were located either on or near sections eleven and twelve. Services were held once a month in the house of Mr. B. S. Judd. In 1854 other Church people came and made claims near Lake Minnetonka, among whom were Messrs. Charles A. F. Morris, Joseph McLeod, Charles C. Hargan, Wm. H. Ferguson and others. For some time they attended the service at Chanhassan, from three to five miles away. Mr. Chamberlain was an excellent singer; Mr. Bingham had been a teacher of singing, and with the help of Miss Hazeltine, afterwards Mrs. Andrew Adams of Shakopee, and of Mrs. Ferguson, the chants and hymns were sung in a manner edifying to the congregation which filled the cabin of Mr. Judd, and listened to the sermons of the missionary with evident interest

The little church was about six miles from Shakopee, and not far from the house of Mr. Judd. Some land was donated for the site and for a church yard. Mr. Wilcoxson, who ministered to the people in the winter of 1854-5 in the absence of Mr. Chamberlain, speaks of the settlement, then numbering ten or twelve communicants, as very promising. Early in the spring of 1855 Mr. Chamberlain organized a parish with ten communicants and several ready for baptism and confirmation. There was also a candidate for Deacon's Orders under the new canon, who held lay service in the absence of the missionary, and whose son was looking forward to the ministry.

The first marriage in the Parish, so far as we are informed,

^{*}Harvey O. Judd, David Griffiths, Lemuel Griffiths, Cornelia Griffiths and Anna Harrison.

was solemnized by the Rev. Mr. Chamberlain April 17th, 1855, at the house of Mr. B. S. Judd, between Edwin B. Harrison and Hannah Richardson, both of Chanhassan.

In the year 1855 Mr. Chamberlain became interested in a new settlement on an arm of Lake Minnetonka, known as Port Minnetonka, where Mr. Charles A. F. Morris, Mr. James McMahon and a few others had already located. An offer of a parcel of ground on Lake Minnetonka was made to Bishop Kemper and Mr. Chamberlain if the latter would remove thither the school which he had opened with the approval of the Bishop at St. Anthony. At a service held by Bishop Kemper at the house of Mr. Judd, at which Mr. Morris and Mr. McMahon were present, a proposition for a church in the new town was submitted to the Bishop and Mr. Chamberlain. A large log house had been built on what was afterwards known as St. Alban's Bay. This was remodelled so as to serve admirably for a church. By the seventh of August the edifice known as Trinity Church, St. Albans, was so nearly completed as to be used for service and Sunday School. Some of the material was contributed by Church people in St. Paul. Mr. James McLeod painted "a fine imitation of stained glass on a curtain of linen stretched over the chancel window," an altar and a lectern were placed in the church, and a chancel was added at the east end, so that the log structure, while primitive, presented really a very churchly appearance. Indeed, the hewn logs gave the building a more attractive exterior than any of the houses erected that year presented, and cost the Church at large very little.

August 27th Mr. Chamberlain held his first service in the new church at St. Albans. It is an interesting reminiscence that Mrs. Chase, widow of Bishop Chase of Illinois, who was on a visit to her daughter, Mrs. Chamberlain, was present at this service. The church was crowded with people from Chanhassan and from the east side of the lake. Some came over in canoes from the west side. There was a full service with the singing of the chants.

Early in September a townsite was laid out, and a mill was being erected by Messrs. Morris, Hargen & Co., and with its beautiful location and intelligent population, the new settlement gave

promise of becoming a point of sufficient importance to allow a parish to be organized, to which the name was given of Trinity Church, St. Albans.*

Meanwhile the Government Reservation, lying on the west side of the Mississippi, where the city of Minneapolis now stands, had come into market and a village had begun to spring up. In October, 1855, Mr. Chamberlain writes: "At Minneapolis, on the west side of the Falls of St. Anthony, I have located another station, and on each Lord's day I hold an evening service there. I meet with good congregations and every encouragement to go With the aid of a lay reader. I hope to be able to keep up morning as well as evening service after a little time. I have secured for this congregation two good lots, valued at \$300; and there is even now confident talk of ability among our friends to build a good parish church the coming season. The population of the place is near a thousand." Such was the beginning of the Church in Minneapolis, and of Gethsemane Parish.

Besides this mission on the west side of the river. Mr. Chamberlain had lately located a new station about five miles above St. Albans on Lake Minnetonka, where an important settlement was growing up, and yet another at the outlet of Lake Minnetonka, as soon as a convenient house could be secured for the services.

In October the same year, 1855, Bishop Kemper made another Visitation to this part of his jurisdiction. On the 27th he preached at Chaska in the morning, and in the afternoon at Parker's.† The following morning he administered the Rite of Confirmation at Chanhassan to three persons.‡ At St. Alban's in the afternoon he confirmed Mrs. Mary Ellen Morris and Miss Adeline Maxwell, and in the evening preached at Minnetonka. The morning of the 27th the Bishop consecrated Trinity Church, St. Alban's, and in the evening preached at Mr. Simmon's, three

^{*}For the details of the work of St. Alban's I am indebted to Mrs. C. A. F. Morris, who resides near Excelsior. Mr. Morris was a delegate in the convention of 1858. While a guest of Mr. and Mrs. Morris the writer searched in vain for some trace of the Church of St. Alban's. All had disappeared, and the site was overgrown with bushes and trees.

†Probably Mr. George Parker, who represented St. John's Chanhassan, in the convention of 1868.

‡Harriet G. Fuller, —— Tilton, Catherine Fuller.

miles west of Excelsior, on Lake Minnetonka, in the woods. This was the first visit of the Bishop to Minnetonka City at the outlet of the lake.

In the absence of any journal at this date, we give a summary of the work of Mr. Chamberlain as it appears in the "Northwestern Democrat" of November 10th, 1855.

"The Church at St. Anthony has one hundred and fifty sittings, and is 24x55. H. T. Welles and William Spooner, wardens; J. D. Gilbert and George D. Bowman, vestrymen; whole number of baptisms by the present rector, thirty-three; confirmations, fifteen;* whole number of communicants for the three years, thirty-six; present number, nineteen. The mission, of which this is the center, includes three parishes and five stations with regular services. There are three candidates for holy orders who are lay readers, and three church buildings. The mission owns sixty lots in different towns; two hundred acres of farm lands, and has built and owns St. Mary's School property, in which two teachers have been employed since April, 1854."

Among the Church people of those days was Mr. Charles A. F. Morris, one of the proprietors of the town site of St. Albans. Mr. and Mrs. Morris showed the missionary no little kindness. Sunday was a busy day for the clergyman, who ministered to several rural congregations. Whenever Mr. Chamberlain came out to the lake Mrs. Morris was wont to take to the church, near the close of the service, a jug of tea and a lunch that he might have as little delay as possible in keeping his next appointment. As Mr. Chamberlain was often long preaching, there was danger of the tea losing its delicious flavor; and herein the skill of Mrs. Morris was well known in all the country around. At this crisis of affairs a look of despair would become distinctly visible in the face of the careful housewife, which each lengthening moment deepened, until the "lastly" of the preacher relieved the embarrassment of the situation, and the "application" and the blessing comforted the ears of at least one faithful soul.

Holy Trinity, East Minneapolis, then included in her membership several Churchmen well known in later days in the

^{*}As reported in the Diary of Bishop Kemper at different times: August 24, 1857, Mrs. Louisa McAlpine, Thomas Y. Sentell, Mrs. Amelia Bassett, Mr. Herman Jenkins; Aug. 14, 1853, James Bowman, Mahala Brawley, Emily P. Gilbert, Emmeline Jenkins, Mrs. H. T. Welles; May 13, 1855, Amanda A. Gilbert, Mrs. London, Anna Erickson.

Councils of the Church. Col. William Spooner, H. T. Welles and Judge Isaac Atwater did much in laying the foundations of the Church in Minneapolis. Col. Spooner was a warm friend of Mr. Chamberlain, and generouly presented him with a horse and wagon to save him from his long journeys on foot. In recognition of the fleetness of the steed, Mr. Chamberlain named him "Antelope," which some michievous wag corrupted to "Cantelope." The buggy had already done good service. The movement of the wheels described an indeterminate mathematical curve, thereby adding to the length of the journey. Though in the care of the kindest of masters, the beast received small guerdon for his itinerant service. Master and horse, let us hope, will have a better reward. His owner outlived the faithful steedlet us think of him as companion, friend—and it is many, many years since the faithful creature ceased to delight his eyes with the freshness of things terrestrial.

November 4th, 1855, Bishop Kemper admitted to the Order of Deacon Burritt S. Judd in Holy Trinity Church, St. Anthony Falls. Mr. Judd had been of great assistance to Mr. Chamberlain, both in building churches and in acting as lay reader at St. Alban's and Chanhassan. At St. Anthony and Minneapolis Mark L. Olds rendered acceptable service as lay reader while preparing for Holy Orders. The ordination of Mr. Judd was the second in Minnesota.

In April, 1856, Mr. Chamberlain reported as the result of his labor for the past year ten infants and one adult baptized and sixteen confirmed. Of the twenty-eight communicants of the year before nine had removed. To offset this loss twenty-two communicants had come into the Mission, and fourteen new ones had been added, making fifty-four at four stations. Parishes had been organized at Sauk Rapids, St. Cloud and Minneapolis, and churches had been consecrated at St. Anthony and St. Alban's.

Near the close of the year 1855 Mr. John H. Taylor, a devout Churchman, who had lately come from the East, settled at St. Cloud. February, 1856, he writes:

"Last Sunday, the 17th, for the first time we had Episcopal service here

in St. Cloud. Rev. Mr. Chamberlain officiated. The services were held in our house. There were twenty-six persons present."

March 16th he writes again:

"We had service for the second time last Sunday. Mr. Chamberlain walked from St. Anthony in two days. He brought with him at this time a letter from Dr. Van Ingen of St. Paul, in which he promises us, from the mission fund, five hundred dollars towards the erection of a church edifice, provided we will give five hundred more,—the church to be built this summer at a cost of one thousand dollars. This work comes in good part upon me, as I am the only male member of the Church, as yet, in St. Cloud."

Under date of April 20th he says:

"Last Sunday Mr. Chamberlain held service here in the afternoon, as is usual every second Sunday of the month, and on Monday (April 14th), the parish was organized, Mr. Johnson and myself as wardens. Mr. Chamberlain has requested me in his absence to read service, and we propose to have regular service now every Sunday afternoon. Over two hundred dollars have been subscribed here towards a church, and we hope to raise the remainder down the river."

On the 20th of August, 1856, the cornerstone of St. John's Church was laid by the Rev. D. B. Knickerbacker, who had lately come to Minnesota to labor in the "St. Anthony Falls Mission." It was a perfect day, and many hearts were full of gladness, as under the clear August sky the settlers of the new village gathered at the site to witness the solemn ceremonies at the beginning of this house of prayer. The address was made by the Rev. Joseph M. Clark of Niagara, and the form of prayer was that set forth by Bishop Hobart.

In the afternoon of the same day the cornerstone of Grace Church, Sauk Rapids, was laid by the Rev. Mr. Clark, Mr. Chamberlain making the address. These were the first church buildings erected in these new and rapidly growing places. The churches thus auspiciously begun were not, however, ready for consecration until May 11th, 1858, when both were solemnly set apart for Divine worship by Bishop Kemper on the same day. The Rev. Messrs. Breck, Chamberlain, Knickerbacker, Sanford and Dr. Paterson were present on this interesting occasion.

The excellent Warden who had done so much to bring the Church to its completion not many weeks afterwards entered into the rest of the people of God. Mr. John H. Taylor was one of that noble band of laymen who have been an honor to our Diocese. The history of his Christian life will be given in another place. The following tribute is from his pastor, the Rev. Dudley Chase.

"The encouraging prospect as presented to me at first, consisted in what Mr. Taylor was, and would do for the Church; and when I became acquainted with him, I believed all the good that had been said of him. How cordially he received me; how sanguine he was that the little church would grow; how ready to assure me that he himself would supplement the inadequate salary from the Missionary Society; and by word and deed he proved more than he had promised, through his influence and aid. How assiduous were his attentions to make my family comfortable, and to attend to all things concerning the Church services and its welfare, spiritual and temporal. But, alas! how soon was that noble Christian churchman taken away! The community mourned the loss of Mr. Taylor as one of their best citizens, and the Church, one of her most loyal sons."

The spring of 1856 opened with a large emigration to Minnesota. For months there were at least three boats daily ascending the Mississippi loaded to the utmost extent with enterprising emigrants. Such was the testimony of an eye witness. In view of this, the Bishop earnestly pleaded with the Board of Missions in behalf of a field which presented such inducements. The few clergy on the ground gladly spent their strength to meet the spiritual needs of the new towns everywhere springing up. To seek out these scattered Church people and to minister to the "other sheep not of this fold" led Mr. Chamberlain to extend his mission to such a degree that he required more aid than ever the Rev. Messrs. Knickerbacker and Judd could afford.

Immediately after his arrival, early in August, Mr. Knicker-backer was placed in charge of the services at Holy Trinity and also on the west side in Minneapolis, where a parish had been organized by the name of Ascension Church, afterwards changed to Gethsemane. Steps had already been taken towards building a church here, and the cornerstone laid August 5th by the Rev.

E. G. Gear, Dr. Van Ingen delivering the address. Besides the Rev. Mr. Chamberlain, the missionary in charge, the Rev. B. S. Judd, the architect, was also present.

At first Mr. Knickerbacker officiated twice each Lord's day at St. Anthony, many of the Minneapolis Churchmen attending the service there. After the completion of the church on the west side he divided his time between the two places, holding service in the morning in Minneapolis and in the afternoon in St. Anthony, except on the first and third Sundays of the month, when Mr. Chamberlain was at St. Anthony. As the parish in Minneapolis increased in numbers it required all his attention; accordingly in the spring of 1857 he took up his residence on the west side. From this time the parish, which had received the name of Gethsemane, became an independent work.

In July, 1856, the little church at Chanhassan, though in an unfinished state, began to be used for services.

This year Mr. Chamberlain received an invitation to hold service in a new town at the mouth of Crow river; but he could give them no encouragement. Subsequently he was told that a school house had been erected, and that if he would go there once a month they would warrant him a congregation. He preached for them occasionally and also at another place not far distant to a congregation who knew nothing of the Book of Common Prayer.

In the early summer of 1856 a child came forward in the church at St. Anthony to receive the Holy Communion. Upon inquiry Mr. Chamberlain found that she lived twenty-five miles away, and that eleven miles of her journey lay through a dense forest. Accordingly, at an early day, the missionary set out to seek the few sheep in the wilderness. Crossing the open prairie, he entered the "Big Woods," and at length came upon an English settlement of six or seven families. Several of their number were communicants of the Church; and there were others, who, having left the old country without being confirmed, were now ready and desirous to receive this Holy Rite. Six or eight of these people came together and joined with him in celebrating Divine service. These earnestly entreated him to continue to



HOLY TRINITY, MINNEAPOLIS
West End



minister to them, and he could but promise that if they would give him an endowment out of their lands he would try to build a church and provide them a minister. To this they agreed. This first service at Hassan, in the Crow Woods, was held in July, 1856, Mr. Chamberlain walking from Anoka and carrying a bag of Prayer Books.

The circumstances leading to this settlement are as follows: Mr. Septimus Parslow came from Lymbridge, Gloucestershire, England, with his family, in 1855. The following year others came over, among whom were his nephew, Mr. John Parslowe, Mrs. Charles Tucker and the family of Mr. Ghastley. The members of this little colony were well instructed in the worship and doctrines of the English Church, and continued steadfast in the faith of their forefathers. At first the services were held in the house of Mr. Parslowe, who acted as lay reader for many years, and represented his parish for forty years in the Councils of the Diocese.

At his visitation, May 13th, 1859, Bishop Kemper confirmed seven persons at this interesting mission, and laid the cornerstone of a church to be called "St. John the Evangelist." The little church was first used for Divine worship July 9, 1860. The parish was organized Easter Monday, 1859, and was represented in the memorable Council of that year by Septimus Parslowe.

April 1st, 1857, the Rev. Charles Woodward, priest, who had lately come to Minnesota, became associated with the Rev. Mr. Chamberlain at Holy Trinity. Mr. Woodward was practically in full charge of the parish, as Mr. Chamberlain devoted himself almost entirely to the itinerant work of the outlying stations. He was now able to give two Sundays a month to Sauk Rapids and St. Cloud, where the work of church building was going on under great difficulties by reason of the financial troubles of that disastrous year.

At Easter, 1858, the parish at St. Anthony gave Mr. Woodward a formal call to become their rector. Meanwhile Mr. Chamberlain had removed to Chanhassan, where the Rev. Mr. Judd had officiated under his direction. Mr. Judd also held services regularly at St. Alban's, with the exception of one Sunday in the

month, when the Rev. Mr. Chamberlain ministered as priest in charge. In the fall of 1858 Mr. Judd removed to Tennessee, where he resided until his death. His son subsequently received Holy Orders.

Midway between St. Anthony and Sauk Rapids was a millsite, where the village of Orono, or Elk River, now stands. In 1858 there were seven houses in Orono. One was the residence of Col. John G. Jamieson. Here the missionary often found refreshment at the end of his day's travel to and from Sauk Rapids; and the warmhearted hospitality needed no further invitation to preach the word. The exact date of his first service here is not formally given. But "his shadow passing by" was doubtless a benediction to some at his first visit to the Rapids. The Church found favor with the people. At this time a Sunday service was regularly held by a minster of the _____ denomination. When he saw that the people were becoming interested in the "Episcopal Prayer Book" he suddenly left them to their own devices, saying, as we are informed, that if they wanted to go to —— that way they could. Colonel Jamieson became a warm friend of Mr. Chamberlain, who continued to officiate here rntil his removal from the Diocese in 1864. In the spring of 1858, a little church was begun at Orono. It is said there was not a single communicant at this time. The church was projected and carried to its completion by the unwearied efforts of the missionary, who made his journeys between his stations on foot. Arriving at Orono about dusk, he would visit each family and invite them to a service the same evening at some house with as much vigor apparently as if he had been set down at the door by the railway.

The material for the church at Orono came up on the steamer "H. M. Rice." The work was done by the mechanics of the village, assisted by the willing hands of such as "had a mind to work." The building was completed in the early summer of the same year, and set apart for Divine service by Bishop Kemper July 23, 1858, at which time also he confirmed two persons. The name Trinity was suggested by Mr. J. H. Foster, one of the builders, who thus desired to keep in loving memory the name of the

oldest church in his native town, St. John's, in the Province of New Brunswick. The church, however, was consecrated as Grace Church, and is so reported in the Journal of the Council of 1867. But the parish was organized by the name of Trinity in October, 1858, and admitted into union with the Convention of 1859, in which it was represented by Mr. O. H. Kelley; and it has the honor of being one of the parishes in union with the Convention that elected our first Bishop. It is also interesting to note the fact that Mrs. Sigourney, the poetess, gave an organ for the church at Orono. This gentle and gifted woman was deeply interested in our early missionary work, and her interest found expression in verse. Her name is one more in that galaxy of radiant lives whose good deeds and alms helped to plant the Church in this new Northwest.

The first baptism at Orono was that of three children of Mr. Foster in the summer of 1858.

Meanwhile another church had been completed by Mr. Chamberlain at Minnetonka Mills, at the outlet of the lake, which was consecrated by Bishop Kemper July 24, 1858, by the name of St. John's Church. The sermon on this occasion was preached by the Rev. Mr. Clarke, of Ottawa, Illinois. Some years afterwards the building passed into other hands and was used for secular purposes. The facts in the case having come to the knowledge of the Brotherhood of Gethsemane Parish, they at once made an effort to secure the property and reopen services. The plan met with a hearty response on the part of the citizens, and services accordingly were begun by Dr. Knickerbacker and the Brotherhood November 10th, 1872, and the station became a part of the missionary work of Gethsemane Parish.

In the afternoon of July 15th St. Mark's Church, Manomin, now Fridley Park, was consecrated by Bishop Kemper. The sermon was preached by the Rev. Dr. Van Ingen. This was the third church edifice lately completed by Mr. Chamberlain. The little church at Manomin was abandoned some years later and fell into decay, but was afterwards restored and became one of the missions under the care of Holy Trinity, East Minneapolis.

Six rural churches had now been consecrated within the St.

Anthony Falls Mission. In the spring of 1858 St. Cloud and Sauk Rapids passed to the care of the Rev. Dudley Chase. Chamberlain was now free to give the Sundays hitherto allotted to those places to Orono, Clearwater, Monticello and Anoka. Three churches were in progress in June, 1858, and it was in contemplation to organize three new parishes. Some years before a small settlement had been made at the mouth of Rum River. At the time of which we are writing Anoka, as the hamlet was called, was a flourishing village of about five hundred inhabitants; and while there were but two communicants in 1858, others expressed much interest in the Church, or the work of Mr. Chamberlain. On the 18th of August Trinity Church was organized and incorporated the 17th of the following month. The same day the Rev. Robert Paul was invited to become their pastor. The invitation was accepted, but at the end of a month Mr. Paul resigned and removed to another field of labor. April 20th the following year a constitution, prepared by Mr. Chamberlain, who had resumed the work, was unanimously adopted, and it was resolved to build a church during the year. The parish also formally placed itself under the spiritual care of Mr. Chamberlain.

About this time Bishop Kemper came to Minnesota to visit the churches. May 10th he preached at Neenah, a settlement of German Lutherans near St. Cloud, where he confirmed two persons, and offered up prayers at the foundation of a church to be called the Church of the Ascension. The little church at Neenah was completed in the summer of 1860 and consecrated by Bishop Whipple July 14th. Some years afterwards the building was removed to St. Cloud by the Rev. George Stewart and used for parish purposes. On the 12th of May, 1859, Bishop Kemper laid the cornerstone of Trinity Church, Anoka, and the day following preached, confirmed seven persons and laid the foundation of the Church of St. John the Evangelist at Hassan, or Crow Woods, in the English settlement already described.

A summary of the work of Mr. Chamberlain for 1859, June, is as follows:

Ten baptisms, of which nine were children; twenty persons confirmed; and in his entire mission, sixty communicants, distributed as follows: Chanhassan, twenty; St. Alban's, six; Hassan, fourteen; Minnetonka City, four; Anoka, two; Clearwater, five; Orono, four; Neenah, three; Granite City, two. Eight parishes were included in his mission, and there were three unorganized missions.

As yet we have said nothing of the Mission as an organization, but only of the work accomplished.

The corporate body known as the "St. Anthony Falls Mission" consisted of one Presbyter and nine Laymen, known as the "Mission Trust," in which was vested the title of all property acquired by the Mission for the Church. The plan of work contemplated a permanent itineracy under the sanction of the Bishop of the Northwest. The mission field embraced an area of forty miles in width by one hundred and twenty-five in length, traversed by the missionary once a month. A Sunday service was held in the more important stations, while a week-day service was conducted at the smaller points, the missionary thus holding about twenty services a month.

The first work of the Mission, after selecting a point for permanent services, was to build a church or a chapel. These were of two kinds, parish churches and mission churches. The parish church, costing from \$1,500 to \$2,500, was built at a point which promised to become self-supporting at an early day, with a settled pastor, and was then to pass out of the control of the Mission. The Mission Church would cost from \$500 to \$600, and was built in the smaller villages and rural neighborhoods, where there was no immediate prospect of a self-sustaining congregation. Services were held in these chapels at regular intervals by the Clergy of the Mission.

Nine churches,—five parish and four mission churches,—had already been built and consecrated within the territory of the "St. Anthony Falls Mission." Others were in progress. Four parish churches had passed from the control of the Mission into the care of settled pastors.

"The aggregate cost of this mission," Mr. Chamberlain writes, "has been about six thousand dollars, of which about two thousand has gone to sus-

tain the missionaries, including the stipends from the domestic committee, and from the Philadelphia Association for Missions in the West. The remaining four thousand has constituted the Church Building Fund, which embraces all offerings of every description from the members of our Church which are not expressly directed by the donors to other objects.'

Mr. Chamberlain had now been laboring six years in this missionary field. During a part of that time he walked seventy miles once a month to Sauk Rapids, making one hundred and forty miles, going and returning, and occupying from Friday noon to Tuesday evening, holding services along the road, visiting the pioneer in his humble cabin and performing other ministrations of the pastoral office.

After the resignation of the Rev. Dudley Chase, October 1st, 1859, St. Cloud and Sauk Rapids again became a part of the charge of Mr. Chamberlain. His stations lay in the seven counties of Carver, Hennepin, Wright, Anoka, Sherbourne, Benton and Steams.

Thus the entire region from Chanhassan to Sauk Rapids was once more under the care of Mr. Chamberlain, with the exception of the stations of the Rev. John A. Fitch, who was ministering at Waterville Mills, Eden Prairie, and Lake of the Woods.

The year ending with the Convention of 1860 was one of great labor and encouragement. There had been thirty-four baptisms, of which twenty-three were infants, distributed as follows: Anoka, two; Orono, fifteen; Buffalo, six; Sauk Rapids, two; St. Cloud, one; Chanhassan, one; Clearwater, two; Hassan, four; Neenah, one. Thirty-three persons had received the rite of the Laying on of Hands: St. Cloud, one; Orono, five; Chanhassan, three; Monticello, seven; Anoka, two; Buffalo Lake, seven; Clearwater, two; Neenah, one; Sauk Rapids, five.

There were now one hundred and eleven communicants—one-fifth of the entire number in the Diocese—distributed as follows: Crow Woods or Hassan, twelve; Minnetonka Mills, four; Neenah, five; Chanhassan, twenty-two; St. Alban's, six; Anoka, seven; Orono; twelve; Monticello, seven; Clearwater, eight; Buffalo, twelve; Sauk Rapids, eight; St. Cloud, eight. The entire number reported as confirmed in 1859 was sixty.

July 11th, 1860, Bishop Whipple consecrated Trinity Church, Anoka, and the same day baptized an adult and confirmed two persons. The Bishop says: "There is only a handful of Churchmen here, but there is every reason to believe that this beautiful village will have a prosperous parish." We could desire that the Bishop's wish here, as in other rural and village parishes, had been fulfilled. Of his visit to Buffalo Lake the Bishop says: "The services were held in a grove on the banks of a lovely lake. There were present about seventy-five persons, who had come from miles around to attend the service, men from every portion of the land, educated in different religious views, but all ready to welcome the Church as their home. The devout attention, the hearty responses, the deep solemnity which pervaded all, made it a blessed service. There were many a moistened eye as I preached Jesus and the Resurrection."

The 14th of the same month the Bishop laid the foundation of Grace Church, Clearwater. The services were of deep interest and solemnity, and there was then a good hope of a vigorous parish; but the edifice was never completed, and a church was afterwards built near the home of Mr. Octavius Longworth, who had made his residence on the banks of the beautiful Clearwater Take.

A parish was also organized this year at Monticello, and the consent of the Bishop given to organize a parish at Buffalo Lake. There were now eleven organized parishes under the care of Mr. Chamberlain and three stations not yet organized as missions.

A week was occupied by the Bishop in this Visitation, and at the close he records:

"I have visited all the stations of the Rev. Mr. Chamberlain, and have had a most delightful visitation. Many of these services will never be forgotten by me. At Buffalo Lake in Crow Woods we had a blessed service; it was held by the lake in the forest, with only two houses in sight. The quiet beauty of the scene, the earnest attention of the people, and the sweet songs going heavenward, made it very dear to my heart. Among the congregation were those who were educated as Roman Catholics and in Protestant sects, and yet all urged me to aid them in planting the Church, and expressed a desire to make it their home.

"The stations of Mr. Chamberlain are scattered along a distance of seventy miles on the Mississippi. Mr. Chamberlain desires some one to assist him, and will gladly surrender any portion of his field to another, either to labor with himself as an itinerant, or to become the rector of a parish."

The desired relief, however, did not come until the following year, when Providence sent us that indefatigable missionary, the Rev. George Stewart, who took charge of St. Cloud and Sauk Rapids in September, 1861.

The services of Mr. Chamberlain at Monticello and Clearwater were kept up for about a year. The breaking out of the Civil War seriously affected our rural Church work. The year 1861 was a year of great hardship for the clergy and unfavorable to Church extension. Every effort was made by the Bishop and clergy to carry on the work without contraction, but the services at any one station were necessarily more infrequent. The small number of communicants at the rural missions was still further diminished by enlistment or removal. St. Alban's lived but in name. This place derived its importance from the steam saw mill of Messrs Morris, Hargan & Company, who gave liberally and took an active interest in church affairs. Late in the year 1857 the mill burned, after which the prosperity of the settlement began to wane. Services were kept up here by Mr. Judd for some time, with an occasional visit from Mr. Chamberlain. the settlers removed the services were changed to the village of Excelsior, hard by, which, meanwhile, was becoming a center of population. The earliest mention of service at Excelsior is in April, 1862. "At Excelsior, a small village two miles from my residence, Chanhassan, the people having asked me for services, immediately upon my commencing them began to raise means for a church edifice." A building was begun in the summer, and the walls, constructed of rock laid in concrete, were raised late in the season. The money largely was given or raised by Mr. Arthur McVickars among friends in England. In August occurred the Indian outbreak, almost breaking up the border settlements where Mr. Chamberlain ministered. tire population abandoned their homes. Some never returned. After the first alarm a war meeting was held in the same room at the close of Divine service in the interest of the common defense,

and the place of service was stockaded against the attack of the Indians, and became a place of common rendevous upon occasions of alarm. Two years later Mr. Chamberlain writes: "In Chanhassan almost the entire congregation has moved away owing to the unsettled state of the country." At Minnetonka Mills there was but a single communicant in 1861. At Manomin the Bishop could not learn of a single Churchman.

Meanwhile the church at Chanhassan was kept up as long as church people remained. Among these was Mr. C. W. Rees and his family, who had been members of Mr. Breck's Indian Mission at Leach Lake. When that mission was broken up in 1857 Mr. Rees left the Indian country, and not long afterward settled in the township of Chanhassan. Mrs. and Miss Louise Rees were active in sustaining a Sunday School, and the latter assisted the missionary in the music at Excelsior.

In December, 1861 Bishop Whipple writes: "Friday, 13th, preached in a public hall at Excelsior and confirmed four persons. Mr. Chamberlain has held three services here and three in the old St. Alban's Church since last December. If a church is built here the old church of St. Alban's will be abandoned and this of Excelsior will take its place."

In his report, June, 1862, Mr. Chamberlain says: "The church at St. Alban's is not now kept open, but Divine service is held every Sunday afternoon in the village of Excelsior in the academy, and we are about erecting a church. There are six church families, twenty-seven souls and seven confirmed persons."

April, 1864, Mr. Chamberlain writes:

"I have continued my course of services one Sunday of each month at Orono, and the remaining Sundays at Excelsior and Chanhassan, giving one service at each of the last named places on each Lord's day in the month excepting one. In Chanhassan almost the entire congregation has removed, owing to the unsettled state of the country. At Orono the services are well attended though without any very encouraging results. The chief item of progress for the past year is found in the completion of the new church at Excelsior, at the cost of about \$1,500."

At the other stations of Mr. Chamberlain the Church had declined through removals, and regular services had been discontinued, the Bishop alone visiting them two or three times during the year and ministering to the little flock. Thus he writes in his diary January 3rd, 1862: "Preached in the school house, Dayton; Mr. Chamberlain has held one service here; there are no Church people. January 4th, preached, baptized two persons and confirmed three, and celebrated Holy Communion at Buffalo Lake, seven receiving. January 5th, preached in the Congregational Church at Monticello and in the Baptist Church at Clearwater; large congregations, but few who know the Church service." In January the following year the Bishop writes: "By the generosity of friends I have been able to pay the debt on the church at Anoka and discharged the mechanic's lien on the church at Neenah." In raising the debt at Anoka the Rev. George W. Du Bois, who was officiating temporarily in St. Paul, was of great assistance.

The day after Ascension, May 6th, 1864, Bishop Whipple consecrated to the worship of Almighty God Trinity Church, Excelsior, a model of beauty and cheapness." There were present at the services of consecration, besides the missionary in charge, the Rev. Messrs. Spor, Gray, Knickerbacker and Geo. B. Whipple. Five persons were confirmed. The following Sunday ten communicants were added to the Church, thus more than doubling the number. Soon after this Mr. Chamberlain resigned the Mission and removed to Washington, D. C., to accept the position at that time existing of Chaplain General of the U. S. Army.

During a sojourn in Topeka, Kansas, in the winter of 1886-7, the attention of the writer was attracted Sunday after Sunday towards a dignified gentleman in clerical dress, who occupied a front pew in the Cathedral Church. There was somewhat unusual in his appearance, and his reverent demeanor in the house of God could but draw one towards him. The unknown clergyman proved to be the Rev. J. S. Chamberlain, at that time Chaplain of Christ Hospital in Topeka. A pleasant acquaintance sprang up with Mr. Chamberlain, who kindly communicated to the writer some of the facts herein given. Later he removed to the Diocese of Quincy, Illinois, and resided at Jubilee, the old

home of his father-in-law, Bishop Chase, the first Bishop of Illinois. He continued in active service until he passed away at an advanced age at his home at Jubilee. He was an active builder of churches, having erected some twenty-five church edifices, and he also secured the original property of St. Mary's School for Girls at Knoxville, Illinois.

Thus twelve laborious years were consecrated to missionary work in the rural settlements around Minneapolis and the hamlets and villages between St Anthony and Sauk Rapids. While only three parishes of that day have become strong centers of church work in all this field, Holy Trinity, East Minneapolis, Gethsemane, on the West Side, and St. Cloud this could not be foreseen. The pioneer missionaries of the Church in Minnesota sowed the good seed beside all waters; and men like Wilcoxson, Peake, Livermore, Chase and George Stewart ministered in prairie school houses and in logging camps. The work of Mr. Chamberlain subsequently fell to the lot of the Rev. Mr. Knickerbacker, Rector of Gethsemane Church, who with the aid of the Brotherhood, cared for all the outlying stations around Minneapolis, and thus developed those remarkable powers of organization which led the Church to select him as a leader in the larger missionary field of the Diocese of Indiana.

While the question may be asked with good reason why so much attention should be given to a work with such small visible results, it will be sufficient answer to the thoughtful to say that in 1854 Minneapolis and Red Wing and Winona and Faribault did not exist. No prophetic eye could forsee future centers of population. In that day where now are only waving fields of grain some village gave promise of future growth. The work which those men did was not lost, and the Church does well to bear them in loving remembrance.

After the breaking out of the Civil War many of the families in the town of Chanhassan were broken up or scattered. Mr. C. W. Rees, who had assisted Mr. Chamberlain as lay reader and lived near the little church, removed, and after Mr. Chamberlain left the church was closed for a long time. In 1806 Mr. Rees having removed to the township of Eden Prairie, thought the

people of that neighborhood would be interested in the services of the Church. Accordingly he advised with the Bishop and Mr. Knickerbacker, who thought it best to move the church from Chanhassan to Eden Prairie. At lot was given by Mr. Cummings, and with the assistance of the people the church was moved and placed on the lot by the 7th of March, and the first service held June 30th, 1867, by the Rev. Mr. Knickerbacker. Mr. Rees assisted in keeping up the services, with occasional visits of the clergy of Minneapolis and Shakopee and of the Bishop. A Sunday school also was maintained by Mr. Rees until his death in 1870. The last rites were solemnized in the little church. One of the last official acts of Father Gear was the marriage of Mr. L. B. Rees in the same church.

On the retirement of Mr. Chamberlain a new Mission was created, including Excelsior, Eden Prairie, Chanhassan and Carver, and the Rev. C. W. Kelley was appointed a missionary of the Domestic Board, entering upon his work immediately after the Convention of 1864. Mr. Kelley remained in charge one year, and was transferred to the Diocese of Wisconsin November 9th, 1865. The work of Mr. Kelley was carried on with vigor. He secured a rectory at Excelsior. A morning service at Excelsior, a Sunday School in which he was sole teacher, an afternoon service at Eden Prairie and at Chanhassan, alternating with Carver the following Sunday, made an equivalent of four services each Lord's day. Carver was a village of about three hundred, and the services of the Church were the only religious services in the town at that time. It had been a station of Mr. Wilcoxson while he was an intinerant in the Valley in 1854-5. The population was largely foreign born. Eden Prairie and Chanhassan were both farming districts. A historical statement of the successive rectors will be given in another place.

THE REV. JOHN A. FITCH

Came to Minnesota in February, 1858, and took up his residence at Harrisburgh, a town site which exists only in name, not far distant from Minneapolis. He held his first service in the hall of a hotel February 14th, and continued until July 11th. Meanwhile

he baptized March 28th two children, George, son of John M. Dinmott, and Thomas Francis, son of Robert Adcock, and organized a Sunday School. After this he became an itinerant, holding services in various places nearly every Lord's day. October 10th he held his first service at the Lake of the Woods, devoting one-half his time to this place and assisting the Rev. Mr. Knickerbacker at Gethsemane. The 23d of the following January he began holding services at Waterville Mills, about five miles from lower Minneapolis and not far from the neighborhood where Oak Grove Chapel was located at a later day.

January 1st, 1859, Mr. Fitch was appointed a Missionary of the Domestic Board at the Lake of the Woods and at Waterville Mills. His congregations at the former place were made up of persons of various forms of belief, though all united in the use of the Prayer Book.

At Waterville Mills there were no other religious services. Here Mr. Fitch carried the ministrations of the Church to those who had not listened to the word preached for a long time. There was no permanent place of meeting, and the missionary went from house to house. In many cases he was the first minister of the Gospel who had ever called. He was always welcomed, and usually had prayers. The work was difficult, the people scattered and straitened for the necessaries of life. The congregations were strangers to the Church, but were willing to learn, and the missionary soon had very good responses. His work was largely visiting from house to house. Instances might be mentioned where he ministered to the dying, carrying the consolations of religion to those who were soon to pass away from earth.

Mr. Fitch continued to officiate at the Lake of the Woods until January 29th, 1860, his last service. January 19th he visited Eden Prairie, and, becoming satisfied that it was an encouraging field for missionary labor, arranged for a service there, and officiated on the 22d. From that time he held services there on alternate Sundays. In June he writes: "Our place of assembling at present is a barn."

At Waterville Mills he was embarrassed for want of a proper place to hold services. Accordingly he applied to friends outside for aid to build a school house, with the understanding that if the amount promised was secured he should have the exclusive use of the house for Sunday services. The house was built and used for the first time on Christmas Day, 1859.

The prospect of greater usefulness led Mr. Fitch to give up the services at the Lake of the Woods and to remove to Eden Prairie, where he held his first service, as already mentioned. The beauty of the township and the excellence of the land had attracted an intelligent population at an early day. There were some who had been brought up in the Church and a few communicants. Money also was promised for a church, and a Sunday School organized. The church, however, was not built, and the Civil War and the Indian outbreak greatly interfered with the work of the Church. In those days the western part of Hennepin county was upon the border, and the Indians roamed at large over the prairie, and even committed their depredations within a few miles of the infant settlements. The men were called out to pursue the wild Indians, and the women and children sought security with their friends in the East, or in the larger towns. As families left the congregations decreased; and as the men enlisted for the war the plan of church building was indefinitely postponed, until after the war, when, with the change in the population, the church at Chanhassan was removed to Eden Prairie.

But while the outlook from one point of view was discouraging there was a bright side. Where our clergy remained at their post in the faithful discharge of their duty the Church was a great gainer in the hearts of the people for the care shown the wives and children of the soldiers at the front. The men looked to the clergy to comfort and assist their families, who, in their loneliness, found sympathy and membership in the Church.

But this constant ministration told upon the strength of the missionary. Under date of September 29th, 1863, one writes: "The Rev. John A. Fitch, Missionary of the Board at Waterville and Eden Prairie, feels compelled from the increasing infirmities of old age to give up the active duties of the ministry in the Diocese. From this time the work in part fell to the clergy of Minneapolis and later to the Brotherhood.

Of the difficulties of this and other rural work Bishop Whipple thus writes near the close of the year 1863: "In our vast White field the Church is taking a deep hold on many of our people." The terrible trials of the past year and the sickness, suffering and poverty of many who were made homeless by the massacre were very great burdens on so young a state. "Our clergy have never been so faithful, and at many points there has been a very deep religious interest. The work has had peculiar difficulties growing out of the sparseness of our settlements, the poverty of our people and the prejudices which immigrants bring with them from their eastern homes."

"The people are beginning to feel that the Church is as good on the border as in the city, and I can see many places where it is taking deep root in the affections of the people."

"The care of the Church for children always impresses the people. Not long since a soldier's wife came to me and said: I want to have my children baptized. My husband is a soldier in the army. He used to think but little about religion, but the other day he wrote to me to say he had been thinking a great deal about it. He said he would probably die before he left the service, and his great anxiety was for his wife and children. He said he had noticed that the Episcopal Church was a church that took care of little children, and that he wished me and our children to find a home there."

"In some of our rural stations I can see a decided deepening of religious interest among our farmers, and I can but believe that it only needs men of the right stamp, men of faith and prayer, men who know men, men of great loving hearts, who are not afraid to come in contact with open sinners, to do this work. I have found that the Prayer Book was the best missionary to those who cannot have a living teacher. It is the guest of homes deprived of books. The Sunday comes, there is no service, or perhaps some great sorrow befalls them, or they feel that hidden longing to be better,—there lies the messenger. They open its pages, so full of treasures from God's Holy Word, with its clear utterances concerning the Christian faith, and its blessed prayers which once rested on sainted lips. They read it, and it grows

upon them, and I can number many who are today the loving disciples of Christ by the silent teaching of a Prayer Book.

During the Council year ending June, 1864, the Rev. D. B. Knickerbacker says: "On the third Sunday of each month I hold an afternoon service in a school house in Waterville, where formerly the Rev. Mr. Fitch did a good work. The congregation here usually numbers from forty to fifty; the responses are good, and we have several families devotedly attached to the Church. After the Council of 1865 we find no further mention of Waterville, though services were held at other points west and adjacent to Minneapolis.

June 1869 Mr. Knickerbacker says: "Near the Lake of the Woods, eight miles distant from Minneapolis, we have recently opened another station where we hold services every Sunday afternoon. We have a congregation of forty to fifty persons and five communicants. Services are maintained at all these stations through the assistance of the Parish Brotherhood."

CHAPTER XXII

THE MINNESOTA VALLEY

Reference has already been made to the visitation of Bishop Kemper to the Territory of Minnesota in 1855, and his journey in company with Mr. Wilcoxson, the Missionary in charge, up the Valley of the Minnesota. May 14th, 15th and 16th, the Bishop was at Shakopee, Belle Plaine, and Le Sueur. At Belle Plaine the Bishop was the guest of Judge Chatfield, and, though his visit was quite unexpected, a good congregation assembled to listen to the venerable prelate, and to witness the baptism of an infant,—the first time the Sacrament had been administered at this place. May the 17th the Bishop preached at Traverse, and the following day at Mankato. On the 19th he was at St. Peter, where he baptized Willis Gorman, son of Capt. Dodd, and also an infant daughter of Mr. Masters.

It appears from the Diary of Mr. Peake, that his first missionary journey up the Valley was made in January, 1856. Leaving Shakopee on the 16th, he rode with Mr. A. L. Larpenteur of St. Paul to Traverse and St. Peter. On the way they met Father Ravoux with a load of Winnebago Indians, on their way to Washington to pay a visit to their Great Father who had located them a short time before on the beautiful lands along the Le Sueur river, an Indian Paradise,—happy hunting grounds, with woodland and meadow, interspersed with lakes where he could gather his rice in the Autumn, in the Summer raise his roasting ears, hunt, and fish, and in its season make his store of sugar from the abundant groves of the sugar maple. The following day, Thursday, he walked to Mankato, and after making an appointment for service, returned to St. Peter to spend the following Sunday, where he held his first service in the morning, and at Traverse in the after-110011.

In the month of February Mr. Peake made a second visit up the Valley, and on Wednesday, the 20th, held his first service at Le Sueur in the evening in a warehouse belonging to Mr. Peck. The evening of the following day he reached Mankato, where he held his first service in the log school house. Friday he visited the

Winnebago Agency, twelve miles from Mankato, and returning thence spent Sunday at St. Peter and at Traverse. Monday he reached Henderson, and on Tuesday held his first service at Belle Plaine.

Easter was passed at Shakopee. Easter Tuesday, after Divine service he set out for a third journey up the Valley. Stopping for the night at Belle Plaine beneath the hospitable roof of Judge Chatfield, he reached Traverse on Wednesday, a distance of thirty miles. The ice was melting in the river, which must needs be crossed to reach the village whither he was going. It was already dark, the water was gurgling beneath the ice in the rapid flow, when, chalice in hand, commending himself to the Divine protection, the Missionary undertook the perilous crossing, and so came safe to the farther bank.

Sunday after Easter he reached Fort Ridgely on the Upper Minnesota. There had as yet been no Chaplain at this Post, though an officer had said the service. Mr. Peake held the first service ever held by a clergyman, celebrated the Holy Communion, and baptized the child of a soldier. An offering amounting to fifty dollars, was made for Nashotah.

Tuesday, April 1st, he visited the Lower Agency, twelve miles farther up the river, and baptized at the home of Dr. J. W. Daniels his infant daughter, Anna Cora. The Doctor gave him an account of the school fund which had been set apart for the education of the Indians. This led to Mr. Peake's writing to Bishop Kemper, suggesting a Mission to the Sioux of this Agency, as there was no Protestant missionary here at the time, nor until Bishop Whipple sent the Rev. Mr. Hinman in the Fall of 1860. The name of Dr. Daniels is deserving of mention for the valuable service he rendered the Indians, and for the great assistance he gave Bishop Whipple in his efforts to help the Red Man.

As a result of their correspondence, Mr. Peake received a request from Bishop Kemper and Mr. Breck to take charge of the St. Columba Mission among the Chippeways.

Returning, our Missionary reached Mankato on Thursday and in rain and mud walked as far as Kasota, where, borrowing a horse and saddle, he rode to Mankato. On the way he was thrown

from his horse, but at last in a violent storm reached Mankato; but the severity of the storm prevented the people from assembling. The following Sunday was devoted to St. Peter and Traverse. Monday, the roads being impassable, he came by canoe down the river to Le Sueur, holding a service in the evening at the house of Mr. Peck. The next day he proceeded to Henderson, thence, by canoe, to Shakopee, having made a journey, altogether, going and returning, of about three hundred miles.

Friday, April 25th, Bishop Kemper says in his Diary, "at St. Peter, laid the corner-stone of the Church of the Holy Communion; Mr. Peake present." This foundation was afterwards removed to the lower part of the town, near the site of the present church. Having held a service at Traverse, they returned to Shakopee Saturday on the steamer "Time and Tide," where the Bishop officiated Sunday morning and evening. The next day he went to St. Paul to attend a meeting of the primary convention which had been called to organize a diocese.

It may be noted as a matter of historical interest, that the journey up the river was made by boat. Mr. Peake mentions as an incident, that a deer swam up the river in front of the boat. At that early day boats went up the river as far as the Upper Agency, and in a high stage of water passed over into the Red River.

About this time the Rev. Joshua Sweet, who had been appointed Chaplain at Fort Ridgely, was en route to St. Paul. On the 22d of May he left St. Paul with his family for the Fort, where he remained as Chaplain of the Post until his removal to Glencoe in 1868.

In July Mr. Peake made another missionary journey up the Valley, in which he held the first Church service at South Bend, near the Great Bend of the Minnesota, a town which gave promise of some importance. Services were also held here in the summer of 1865 by the Rev. Geo. C. Tanner, who resided here and was in charge of the Church work in Mankato; but no congregation was built up. The people were largely Welsh nonconformists.

The St. Peter Courier of August 6th gives the following itinerary of the Missionary: "There will be services of the Episcopal Church at St. Peter on the 17th inst. at 10:30 a. m., at Traverse des Sioux at 8 p. m.; at Sioux Bend on the 13th; Winnebago Agency on the 14th, Mankato on the 15th, Le Sueur on the 19th." After holding services at Henderson and Sand Prairie Mr. Peake returned to Shakopee.

The building committee for the Church at St. Peter consisted of Messrs. Howes, Shaw and Capt. Dodd.

The St. Peter Courier of August 20th, says: "We have seen the ground plan of the Episcopal Church, and when fully carried out, as it will be, will exhibit one of the finest specimens of ecclesiastical architecture in the Territory. With a projection of four feet for the tower in front, facing the river, the building will be seventy feet in length. There are twenty-eight slips ten feet long, which will accommodate about 200 persons. Added to the chancel there is a vestry room 14x22, which will serve for a study and library room. It is the intention of the committee to have it ready for use in November next, though it may not be fully finished and completed until early next season."

This visit of Mr. Peake up the Minnesota was his last. On his way up he administered the Holy Communion on Sunday, the roth, at Belle Plaine. In his Diary, under date of Sunday, August 31st, 1856, he says, "Officiated at St. Peter's Church Shakopee for the last time, having accepted the invitation to join the Associate Mission and take charge of the church and school of St. Columba at Gull Lake among the Chippeways."

At this date St. Peter seemed to be an important point for Church work. An act had lately been passed removing the capitol from St. Paul to St. Peter, and the "Port of St. Peter" gave promise of becoming "an important centre of trade and travel, and of social, political, and religious influences." This was selected, therefore, as a centre for Church work, and the Rev. Ezra Jones of the Diocese of Connecticut was appointed Missionary of the Domestic Board, from October 1st, 1856, residing at St. Peter. Mr. Jones arrived in St. Paul near the close of September. Leaving his family at the Rev. Dr. Van Ingen's, he proceeded to St. Peter by stage. His Diary says:

"Arrived on Wednesday evening, October 1st, stayed over one Sunday, held service in an unfinished room over the store of Samuel Dunning, sleeping in the same room at night on shavings,—no sheets, no pillows, using Indian blankets, coats, &c. Took my meals at the house of William Dodd, Mrs. Dodd being absent."

Returning to St. Paul, "Monday, the 13th, started by stage for Shakopee, where we remained one week in the house of Mrs. E. A. Greenleaf.

"Monday, October 20th, at 4 o'clock, we started by stage for St. Peter—a lumber wagon—no springs—no back to the seats, twenty miles to Belle Plaine—night very dark, with rain.

"The next day we reached St. Peter. After stopping two weeks in the family of Mrs. Dodd, we moved into a log cabin three quarters of a mile from St. Peter, across the river on the bank of Spring Lake, where we remained until near the end of February, 1857.

"During the winter of 1856-7 the services were held in a shanty school-house in the field near the house of Captain Dodd. I usually went from home about nine o'clock on Sunday morning, made the fire, held service and preached—in the afternoon going to Traverse, asd returning for another service at night—so reaching home in the log cabin about nine o'clock p. m. On Christmas Day we commenced the service in the school house, being prepared to celebrate the Holy Communion. While singing the Psalm at the conclusion of Morning Prayer, the house was found to be on fire, and the service was broken up."

The new missionary arrived too late in the season to proceed with the work of church building, and the favorable opportunity passed unimproved. The long and severe winter came on, and the following year the tide of immigration nearly ceased. People awoke from their dreams of wild speculation, and financial gloom overspread the country. As a consequence, the plans of the church had to be modified, and a much plainer structure erected than was at first intended.

Mr. Jones was now the only clergyman of the Church in the Valley. He divided his time as well as he could between St. Peter and other points. During the first year he ministered occasionally at Shakopee. He also officiated at Traverse, Cleveland, and Kasota, without being absent from his regular Sunday services at St. Peter. Church families were scattered here and there in the country, while not a few, won by the sincere piety of the pastor, gladly accepted the ministrations of the Church.

In the spring of 1857 arrangements were made to build a church forty-four feet long by twenty-one feet wide, to seat one hundred and fifty persons. The building was a plain structure, costing about nine hundred dollars, and was opened for Divine worship Sunday, July 26th. It was anounced that the Sacrament of baptism would be administered at the first service. The Missionary writes: "We have made no public appeals. But we have been helped by our friends in the East about \$400, and by the citizens of St. Peter, St. Paul and St. Anthony, about as much more. The missionary has contrived to keep debts down by toiling with his own hands, and by throwing a portion of his own support into the common work. It is now the only church in the place, which is so far finished as to be used. Three others have stopped for want of means to finish."

As reference has been made to Captain Dodd, who was prominent among the pioneers of Minnesota, the following from the pen of the Rev. Edward Livermore, who succeeded Mr. Jones, will shed some light on the history of the Church in St. Peter.

"A young lady, a communicant of the Church and a teacher in the Sunday school of the Church of the Holy Communion in New York, found her home in St. Peter where there was no church edifice, and very few, if any, Church people. True to her vocation and her Lord, she gathered as many children of the locality as she could, and became herself their teacher, and this was the feeble begining of a parish. She appealed to her friends in the dear parish she had left for aid in building a church. The appeal was successful, and the beautiful structure in which the congregation now worships, (1870) was the material result. What more natural than that it should have the name of the 'Holy Communion.' It may be added that she became the wife of Captain Dodd. It may be that all this was only a happy and striking coincidence, and it may be that the mind and providence of God were thus exhibited for the encouragement of His children."

The coincidence referred to by Mr. Livermore is that Mr. Jones while assistant at the Church of the Holy Communion in New York City knew the lady who became Mrs. Dodd, and had a pleasant surprise in meeting her again in this new country.

September 23d, 1857, Bishop Kemper visited St. Peter and confirmed two persons. A congregation of from fifty to one hundred had been gathered, a parish had been organized, and the attendance on the services was encouraging.

During the winter of 1857 Mr. Jones delivered a course of lectures on the history of the Church. At its close he writes, "I have done as much pastoral work and as much study and writing in three months past as ever before in the same time, and I never enjoyed it better." The interest was growing and classes were under instruction preparatory to the expected visit of the Bishop in May.

At last the long looked for day arrived. "Last Sunday," writes Bishop Kemper, "was devoted to St. Peter, where an humble but commodious church has been erected by that indomitable and self-denying missionary, the Rev. Ezra Jones. No one among us has endured and suffered more than this faithful brother, and now he is beholding with joy the first fruits of his labors. Eight persons were confirmed. Here I preached twice." This visit of the Bishop was on May 16th, 1858.

In his report for that year Bishop Kemper says:

"The Rev. Ezra Jones has stood almost alone at St. Peter. There he began the Church with scarcely any one to uphold his hands or cheer him amidst his early toils. He and his family endured hardships, if not sufferings, especially during winter before last, (1856-7), but he has never faltered nor been discouraged. And now a neat but plain church has been erected to the honor of Almighty God, which is filled on Sundays by a devout congregation, who heartily unite in the singing as in the responses."

In 1856 Mr. Jones found but four communicants in St. Peter. In 1858 there were twenty-five within his cure, several of whom resided out of town. Once in two weeks he held service at Kasota, where there were four communicants. There were two Church families at Traverse, then a promising village, now only a farm. He held an occasional service at Mankato where there was one communicant. He also held service several times at Cleveland, where there were two Church families. He speaks of Henderson as an inviting field of labor, but he wisely concentrated his efforts upon St. Peter by the advice of the Bishop. July

18th, 1858, he baptized in the private house of "Mr. James C. Dow, at Henderson, there being no church, Nathaniel Farnam, infant son of James C. Dow and his wife Ellen Jane." During the summer of 1858 he officiated for about two months in Henderson, once in two weeks, on Sunday, holding two services.

During the winter of 1858-9, he administered the Holy Communion to two persons in Cleveland, the service being held in a log school house.

To his other duties Mr. Jones added the care of a school which was opened in January, 1859, and which, like all other respectable institutions of learning at that early day bore the dignified appellation of "Collegiate Institute." It was intended to be a permanent Church school of a high order, affording instruction in the higher branches, including drawing, painting, music, etc. He spent much of his time in the school for the first four months, but at the end of that period relinquished the care of it to Mrs. S. D. F. Deming. He found the school of great service in reaching the young, and through them, the parents.

The year 1859 brought little relief to our frontier towns. The times grew harder and the people were less able to contribute to works of charity. In some portions of the country the farmers and laboring people, with the greatest difficulty, procured the means of subsistence. The hardships of frontier life told sadly upon the strength of the wife of the missionary. Such trials are for the most part an unwritten chapter in the history of the Church. The missionary gratefully acknowledges the kindness of friends in the East, who had sent him many comforts of life. In one of his letters he speaks of his loneliness, "I have now been two and a half years in St. Peter, and no brother presbyter has been in my church. It is now more than thirty-four months since I saw the face of a brother, and then I walked forty-six miles and back, returning to my post before Sunday."*

Three years of faithful service were drawing to a close, when the missionary decided to remove to a new field of labor. That was the most gloomy period of our financial history. The Church in Minnesota was not organized into a working system. It would

^{*}Visit to Faribault in 1858.

be some months before the newly elected Bishop would be on the ground, and many more must elapse before he could reduce his work to system. November 12th, 1859, three years and upwards from the time he entered the Territory, the Rev. Ezra Jones ceased to be a missionary of the Domestic Board at St. Peter. A few years since, he entered into the rest of Paradise. If the story has seemed long, it is that of a workman of whom the Church need not be ashamed, a faithful example to the flock in all things.

⁽The Registrar is indebted to the wife of the Rev. Mr. Jones for a copy of his Diary and official acts while at St. Peter.)

CHAPTER XXIII

THE TRAINING OF A BISHOP—THE REV. DAVID BUEL KNICKERBACKER

March 5th, 1855, an Act of Congress was passed granting the right of preemption to settlers on the "Reserve" on which the village of Minneapolis was situated, then consisting of about a hundred houses. Church services were begun the same summer. The first service by an Episcopal clergyman on the west side, and within the present limits of the city, was a funeral service by the Rev. E. G. Gear, Chaplain at Fort Snelling, at the old government mill house near the Falls. The date of the first service held by the Rev. Mr. Chamberlain is not known. It is very likely that the first settlers attended worship in St. Anthony. Mr. Chamberlain held a few services in the spring and summer in a public hall on Second Avenue South, and in a school room on the corner of Second Avenue and First street. In his report to the Board of Missions, printed in the January number of the Spirit of Missions for 1856, he says: "At Minneapolis, on the west side of the Falls of St. Anthony, I have located another station; and on each Lord's day I hold an evening service there. I meet with good congregations and every encouragement to go on. I have secured for this congregation two good lots valued at \$300; and there is even now confident talk of ability among our friends to build a good parish church the coming season. The population of the place is near a thousand."

From a careful comparison of dates in the work of Mr. Chamberlain, it is the conclusion of the writer that the first services on the west side must have been held in the summer of 1855.

On the Monday before Easter, March 26th, 1856, articles of Association preliminary to the organization of a parish, were signed by six persons, the whole number, male and female, then resident in Minneapolis, who were attached to the Church. Tuesday after Easter, April 4th, the parish was organized under the name of Ascension Church, which was changed the following November to Gethsemane. Steps were taken at once towards the erection of a house of worship. Three lots were secured, and a

large portion of the necessary funds. In the separation of the Church people of Minneapolis from Holy Trinity, most of the wealth went with them. One thousand dollars each was subscribed towards the erection of the church by two communicants, and the entire amount reported by Mr. Chamberlain as near four thousand dollars, was raised at home.

At the time of the organization of the parish there were five communicants. H. T. Welles and Mark L. Olds were chosen wardens; and W. J. Parsons, Isaac Atwater, and A. E. Ames, M. D., vestrymen.* The Rev. David Buel Knickerbacker was appointed Missionary of the Domestic Board from July 1st, 1856, and arrived in Minneapolis Thursday before the 10th Sunday after Trinity, and held his first service in Holy Trinity the following Sunday. The corner-stone of the new church was laid August 5th by the Rev. E. G. Gear, U. S. Chaplain at Fort Snelling. The address was by the Rev. Dr. Van Ingen of St. Paul. There were present of the clergy, also, the Rev. Messrs. Chamberlain, and Judd, the architect and builder.

The church was first opened for divine service December 7th, it being the second Sunday in Advent, 1856. The following Lord's day, the Pastor baptized five adults and eight children. The afternoon of the same day Bishop Kemper made his first visitation to the Parish, and confirmed twelve persons, among whom were three members of the Vestry with their wives. Tuesday, the 16th, Bishop Kemper consecrated the new church by the name of Gethsemane. The Bishop preached "an eloquent and appropriate sermon and administered the Holy Communion. There were present of the clergy of the Territory, taking part in the services, the Rev. Dr. Van Ingen, the Rev. E. G. Gear, and Messrs. Wilcoxson, Judd and Knickerbacker. The Rev. Mr. Chamberlain was absent in the East."

This first church in Minneapolis was of wood, and consisted of porch, nave twenty-four by forty-eight, and recess chancel. The entire cost, including furniture, was \$3,500 and would seat one hundred and fifty persons. An organ was placed in the church at a cost of \$550. The church stood at the corner of Seventh Ave-

^{*}Incorporated by Act of Legislature; approved Feb. 20th, 1857.

nue South and Fifth Street, amid "the sage brush and bushes." No aid was received from the funds raised by Mr. Chamberlain in the East for the St. Anthony Falls Mission. At the time of the consecration of the church, there were sixteen communicants enrolled as belonging to the parish.

In a letter written to the Rev. H. B. Whipple, then rector of Zion Church, Rome, N. Y., Father Gear says, "We had a very interesting time at the consecration of the nice little church in Minneapolis. I read the sentence of consecration, sitting in a chair, from a nook in the chancel." . . . At no distant day two other churches will be built in Minneapolis, and one of them will be commenced next spring, in the northern extremity of the town. I have mentioned these things because I think they will be gratifying to you, and that you may know that there is at least one bright spot in Minnesota."

Farther on in the letter, Father Gear suggests to the future Bishop of Minnesota the idea of coming to take charge of the parish in North Minneapolis, saying, that he thinks "Minneapolis will be one of the pleasantest places in the Territory, and a most delightful field of labor. The people of Minneapolis do not count on a population of less than twenty-five thousand, and that at no distant day."

The population of Minneapolis at the time of the arrival of Mr. Knickerbacker was about 3000 souls, and perhaps 1200 in the village of St. Anthony Falls.

The circumstances which led to his coming will be read with interest, especially in view of the remarkable work accomplished by the future Bishop of Indiana in laying the foundations of the Church in Minneapolis, and of the work of which Gethsemane Church has been the center. We extract the following from his address delivered in Holy Trnity Church on the Twenty-fifth anniversary of his first service in that parish.

"In reading the Spirit of Missions, my mind had been impressed, as a youth, with the great field open for missionary work in the northwest Territories, the great need of laborers. My heart had been touched and enthused while reading the story of the noble Breck and of his band of co-laborers in founding Nashotah

and its various mission stations in Wisconsin, as also in Minnesota, and the grand work he had entered upon of Christianizing the heathen red men in Minnesota. . . .

"Catching inspiration and enthusiasm from the accounts given by those missionaries, I imbibed an earnest desire to become a missionary in the great West, and resolved to devote at least ten years of my ministry to the mission work, if accepted. . . . To Bishop Kemper I made known my desire to come west, after gaining the consent of my own Bishop Potter of New York. In the meantime I had opened a correspondence with Dr. Van Ingen of St. Paul, and the Rev. J. S. Chamberlain of St. Anthony Falls as to the need of the work in Minnesota. Both of them encouraged me to come. . . . Mr. Chamberlain, the missionary here, was engaged in extending the Church through all the region round about. He was a man of great missionary zeal and endurance. His appointments kept him from home a great deal of the time. . . . For a long time all this work was done on foot, he thinking nothing of walking a distance of seventy miles to hold a service. He was besides, an interesting preacher.

"It was to associate with him in this work that it was decided. after considerable correspondence, that I should come, and Bishop Kemper wrote that he should nominate me a missionary at Minneapolis, a village springing up on the west side of the Mississippi river, at the Falls of St. Anthony, where were a few Christians desirous of building a church, and having the services of a clergyman. I was to have a home in the family of Mr. Chamberlain, and three hundred dollars per annum, the missionary stipend, as a salary. My work was the pastoral care of both sides of the river. I reached here with my newly married bride on Thursday before the Tenth Sunday after Trinity, August, 1856. The year 1856 was a marked year in the development of the then Territory of Minnesota. The rush of immigration was very great, composing the best young life of the Eastern States. It was an era of great speculation. Every man expected to be a millionaire. Everyone sought to be the founder of a city. Town site speculation was at its height. . .

"On arriving at the home of Mr. Chamberlain, we were made welcome and our quarters assigned us. The old church building adjoining, was not calculated to make a very favorable impression because of its architecture, size, or fitness. This building, without any particular order of architecture, except a tendency to Gothic, had already been enlarged to double its original size, and had a dilapidated and tumble down appearance, an unfinished belfry, and several graves were in the rear. Within, it was uncarpeted, without pews or ornaments of any kind. Altogether, it depressed and discouraged the youthful missionary. He resolved at once to try and improve it. . . . The ladies provided carpets, and not long after, Mr. Richard Martin gave the means for a font, which was made from a stone that had broken away from the Falls of St. Anthony, after a design furnished by the Rev. Mr. Grav of Shakopee. The Saturday before our first Sunday here, we officiated at our first funeral in the burial of a sweet German babe from the sad home of Mr. Nudick, the principal butcher of the village.

"The first Sunday found the old church well filled, morning and evening, with an attentive congregation. The number of Christian families was comparatively small, but the church, which accommodated one hundred and fifty, was generally well filled twice a day on the Sunday, and a Sunday school was soon gathered, and willing teachers were found to instruct them. These people welcomed us most cordially to their boards and houses, and did all in their power to encourage and sustain us in our effort to build up Christ's kingdom. Our first baptism was on the second Sunday following. Annie, the child of an English family named Dixon. who had come from some distance in the country to secure this blessing for their little one. Of course, it being our first baptism, and as we were unaccustomed to hold babies, there was some fear and trembling in our administration of the sacrament, and it was not to be wondered at that we omitted an important thing in the administration. We were somewhat mortified, however, on being told after the service, that we had omitted to give the name, at all, in the baptism. After that, at various times, and on different occasions, we baptized thirty-one in this church, and have been permitted during our ministry to receive into Christ's kingdom, through that sacrament, 1400 souls. . . . During the absence of Mr. Chamberlain in the East to collect funds to build new churches in his missionary field, we were called upon to prepare our first classes in Holy Trinity, and also in Gethsemane for good Bishop Kemper's visitation, and to enter upon our work in our own special mission field in Minneapolis, opening our new church and organizing its Sunday school. Bishop Kemper came in November; and we had the pleasure of presenting a class of five persons, our first class since entering the ministry in this parish, the first class of about seven hundred souls, whom by God's goodness and mercy, we have been permitted to present for the ratification and renewal of their baptismal vows, nearly all of whom we had the pleasure, also, of receiving to their first communion.

"Soon after the return of Mr. Chamberlain from the East, the work in Minneapolis seemed to require our whole attention; and in the spring of 1857, we accepted the invitation of the vestry of Gethsemane to devote our whole attention to that growing work."

If, by removal of several earnest churchmen to the west side, the daughter church drew to herself much of the strength of the mother parish, the former was always tenderly mindful of the latter, and the rector of Gethsemane was not slow to minister to the spiritual needs of Holy Trinity, whenever, in the Providence of God, the parish was without ministrations. During his long ministry of twenty-seven years, the future Bishop of Indiana retained in his heart a warm affection for Holy Trinity, his "first love," as he says, "in the work of the ministry of our Lord Jesus Christ." And we have every reason to believe that he always had the good will of Holy Trinity, and a grateful appreciation of the labors he bestowed in their behalf.

The separation took place April 1, 1857, and the parish became self-supporting from August 1st, 1857, receiving support from the Domestic Board for one year only.

Within a year from the arrival of Mr. Knickerbacker, the number of communicants had increased from seven to over fifty; and during the seven months after opening the new church he had baptized nine adults and thirteen children as the first fruits of the

noble work of the new parish; twenty-one had been confirmed, which considering the population of the infant village, is probably a larger proportion to the population than in any subsequent year. About forty families were now connected with the parish, and the little church was filled to overflowing. New life was animating the Church at the Falls of St. Anthony.

The first ordination to the priesthood in Minneapolis took place July 12th, 1857, when the young deacon who had already given full proof of his ministry, was solemnly advanced to the priesthood by Bishop Kemper. There were present and assisting in the services, the Rev. Samuel W. Haskins of Williamsburgh, N. Y., the Rev. Charles Clapp of New York City; of the Territory, Messrs. Gear, Manney, and Woodward. Among other notable visitors that year, were Dr. Samuel Seabury of New York City, the Rev. Daniel Henshaw of Providence, R. I., and the Rev. W. H. Mills of Manton, R. I., who were interested in the work of Mr. Breck among the Chippeways.

From the very inception of the parish, the members of Gethsemane devised liberal things. A silver communion service was presented as a thank offering by Mrs. Kate S. Olds, and the church was greatly improved and beautified. The teaching was also thoroughly along churchly lines. The church was open for prayers on Wednesdays and Fridays, and during Lent there was the daily service with a respectable attendance. It was a great nelp to the young deacon during the first year of his ministry to have the support of Father Gear, and of such men as H. T. Welles and Isaac Atwater, whose names are so closely identified with the history of Church work in Minneapolis. The weekly offertory was a feature of the Church from the first. In 1858 the seats in Gethsemane were declared free, and the parish was committed to the Free Chuch principle, to which Dr. Knickerbacker remained, during his entire pastorate, a steadfast adherent.

Not only has Gethsemane stood for Church doctrine and Church principles, but also for spirituality of life. Indeed, we would have expected this from the leaven of earnest and devout laymen led by the zeal and the consecrated life of their pastor. One of them, the first Junior Warden, Mark L. Olds, gave himself to the min-









istry, and became first, a lay reader, and then, an assistant to his rector. H. T. Welles and Isaac Atwater have been identified with every ecclesiastical gathering of the diocese, with its institutions and with its missionary work. Capt. J. C. Reno came down to us from those early years and served the Church well in his generation. Others, a long roll of holy men and women, can be found on the Parish Register, whose sweet lives, fragrant with good works, made the name of Gethsemane very dear to churchmen outside the parish.

ST. MARKS FREE CHURCH—NORTH MINNEAPOLIS.

The same day Gethsemane Church was opened for Divine worship, Mr. Knickerbacker held a service in a shanty school house in North Minneapolis. There was one Church family residing in that part of the village; and one other, favorably inclined to our services. A second service was held in the evening of the first Sunday in January.

From the school house the congregation removed to a carpener's shop, and from the carpenter's shop to a store, and from the store to a school room, until this nucleus of a congregation became strong enough, with liberal aid from friends outside, to build a chapel. St. Mark's Free Church was organized June 1st, 1858, the First Sunday after Trinity, by the election of S. W. Phinney, warden, Capt. J. C. Reno, economos, and H. S. Howe, secretary. Two lots, worth eight hundred dollars, were given on Washingon and Twenty-first avenues north, and six hundred and eigheen dollars subscribed for the building, in lumber and work. One nan, a teamster, subscribed twenty-five dollars in hauling. The Prayer Book had taken a strong hold on the people. The Methodists and Baptists had attempted to occupy the ground, but havng failed to interest the people, had withdrawn. In Captain J. C. Reno the young missionary found a zealous helper. The services were well attended, and already had borne fruit in the bapism of two adults, and in three presented for confirmation. In September a church was begun, which was completed early the ollowing spring, and consecrated June 22d by the venerable Bishop of the Northwest, as St. Mark's Free Church. The funds for its erection were secured largely from the eastern friends of the rector. There were present at the consecration, and assisting, the Rev. Messrs. Ezra Jones of St. Peter, Benjamin Evans of Winona, Dr. A. B. Paterson of St. Paul, E. P. Gray of Shakopee, J. A. Fitch of Minneapolis, and D. B. Knickerbocker, who the same day was elected rector of the parish. The little church had been a work and labor of love, and for that day was considered a beautiful specimen of church architecture. It was located about two miles from the business center of the city. Most of the congregation were persons of small means. The entire cost of the building was about \$1400, of which one-half was contributed by the parish. After the consecration of the church, two services were held each Sunday. In 1859 the rector reports ten families, fifty souls, and eleven communicants, with a Sunday school of eleven pupils.

The week of the consecration of St. Mark's Free Church was a week to be remembered for the services held, and the presence of Bishop Kemper. On the 23d he admitted to the Order of Deacon Mark L. Olds, who had been Junior Warden of the Parish at its organization, and was a promising lawyer and register of the United States Land office in Minneapolis. Mr. Olds was the first fruits of the goodly number of men who have entered the sacred ministry from Gethsemane Church, and had left the receipt of custom to follow the Master. He proved to be a valuable addition to the ministry in the diocese, and remained as assistant minister in the parish, and in charge of St. Mark's Free Church.

St. Mark's organized under the Canon for Mission Parishes, was admitted into union with the diocese in 1859. The first delegate to the convention was Mr. C. W. Christmas, and the first visitation of Bishop Whipple was November 19th, 1859.

With his experience in business and knowledge of men, Mr. Olds labored with great acceptance and success in St. Mark's. He closed his labors August 12th, 1860, to enter upon work in the Minnesota Valley. After his resignation the entire burden of the

^{*}St. Mark's Free Church stood on lot one, block seventeen, S. W. corner of Twenty-second and Washington Avenues North.

work again rested upon the shoulders of Mr. Knickerbacker. Services were regularly maintained until October, 1861, when they were temporarily suspended to allow the rector to supply the parish of Holy Trinity, made vacant by the resignation of the Rev. Charles Woodward. Most of the people, however, attended Gethsemane services until the parish in St. Anthony was supplied, when the rector was able to give his time to St. Mark's.

A little later it was thought expedient to remove the church within the limits of Gethsemane parish. Mr. Knickerbacker says, "We have much enlarged our church accommodations by the removal of St. Mark's Free Church upon a very eligible lot donated by Mr. H. T. Welles, on the corner of Hennepin Avenue and Fourth street." This was effected February 26th, 1863, when the main part of the church, which was 18x45, was placed on runners and drawn by thirty-three yoke of oxen a distance of two miles. The cost of removal and completion was eight hundred and fifty dollars, of which three-fourths was contributed by friends in the East. The church was filled by those who had not been able to attend the service hitherto on account of the distance.

"THE PARTS BEYOND."

During the year 1857-8 Mr. Knickerbacker held occasional services in a farming community five miles from Minneapolis at a place called Harmony, and later, Richfield, where the congregations were large, and the services well received.

In addition to these, services were begun in the spring of 1858 in the school house at Lake of the Woods, seven miles out, southwest, towards Shakopee. For a long time the service was held at the house of Mr. Pound, a churchman, the son of a church clergyman, and also later, at the school house. No parish grew out of this service, and in November the station was placed under the care of the Rev. Mr. Fitch, who came that year to live on Lake Harriet.

The week beginning with Sunday, November 13th, 1859, was one of very great interest to Gethsemane parish, it being the occasion of the first official visit of Bishop Whipple and a series of services which warmed the hearts and quickened the spiritual life of

all who were present. Wednesday evening the Bishop held his first service in Gethsemane. So great had been the attachment of the laity to the venerable Bishop Kemper that it was doubted if his place could be filled. It is not strange, therefore, that men mused in their hearts concerning the new bishop. Interest was at its highest. Thursday the 17th, the Rev. Mr. Knickerbacker was instituted rector of the parish. The bishop preached from Rev. 22:17. The sermon was on the Free Church system, full of encouragement to the rector, vestry, and parish, and was delivered in the bishop's peculiarly tender and touching manner. In the evening a missionary meeting was held, at which addresses were made by the Bishop, and the Rev. Messrs. Paul and Knickerbacker, of the clergy, and Messrs. Welles and Atwater, of the laity. At this meeting the leaven of missionary zeal, which in the very beginnings of the parish had begun to work, now leavened the whole lump, and Gethsemane became, and continued to be a center of missionary activity. The bishop made a touching allusion to Father Gear, which brought tears to many eyes. The following Sunday the church was crowded to overflowing. The address of the Bishop at his first confirmation in the parish, was so simple, gentle and loving as to moisten the eyes of many who sat in the body of the church, as well as of those who stood before him. Among these were four brothers, and a mother and son, who knelt side by side to receive the Laying on of Hands, while a middle-aged man, who in youth, beyond the sea, in the mother Church of England, had been confirmed, came to his first communion.

Father Gear expressed the feelings of the entire Diocese when he said: "During his short stay with us he kindled a flame of loyalty and love that manifested itself in the highest enthusiasm. His preaching was characterized by such simplicity, earnest zeal, affectionate tenderness, gentle and winning persuasion, and his tones were so soft, and gentle and touching as to soften the most obdurate. In social converse his winning address, his dignity, ease and affectionate manner carried all hearts by storm. In conversation with his clergy and more prominent laymen about diocesan affairs he displayed such intimate knowledge of the field

and the work, and of men; such prudence as to the past, such hopeful faith as to the future as to convince us that we could scarcely in all the Church have found another possessed of so many qualities of head and heart peculiarly fitting him for the oversight of this Diocese. . . . All our souls are lifted up in gratitude and love to the Divine Head of the Church, that He hath blessed us with such a chief pastor."

At a meeting of the Board of Missions, held in New Haven, the Hon. Isaac Atwater in an address said: "The parish was three years ago a missionary station of the Domestic Board. Within the past three months it had raised and sent on one hundred and fifty dollars for missions. He did not mention this for boasting, but only to show what could be done in a parish where every man earns his own bread with the labor of his hands, and where there was not a man, who, if sold out now, would realize enough to pay his debts. His rector read the Spirit of Missions and saw that the people were made acquainted with it." A missionary meeting was held every month, at which the people were kept informed of the work of the Church. The liberality of the laity even then was everywhere spoken of.

Gethsemane Parish is also interesting as the place where the first Diocesan Convention was held over which Bishop Whipple presided. This was in many ways an interesting convention. The Rt. Rev. Dr. Anderson of Rupert's Land was a guest. The address of the first Bishop of Minnesota was one of great interest, of a tenderness which touched the hearts of all and moistend the eyes of many. It awakened a spirit of interest in the work of Indian Missions, and the Convention adopted unanimously a resolution pledging its hearty co-operation in the efforts of the Bishop to carry the Gospel to these heathen in our midst. The Bishop also showed wonderful tact in managing any opposition and disarming all partisan spirit, so that a spirit of harmony and love began to prevail, to the healing of the unhappy divisions which had heretofore subsisted. The Bishop received many tributes for the marked ability with which he presided in this new and peculiarly difficult position.

Soon after Easter, 1861, Mr. Knickerbacker began services at Crystal Lake, a farming settlement about four miles northwest of the city of that day, where there were two church families. The service was held at first in a large barn and afterwards in a school house. A congregation of from fifty to seventy-five usually assembled, and the work continued until October, when it was given up to allow the Rector to supply Holy Trinity, then without a rector. Later, the church families moved away, and the work at Crystal Lake was discontinued. The connection of Mr. Knickerbacker with Holy Trinity will appear elsewhere. Suffice it to say that the daughter parish of Gethsemane in more than one instance showed her filial regard for the mother parish in rendering such ministrations as were in her power. During a part of the year the Rector of Gethsemane was the only clergyman of the Church in Minneapolis.

The breaking out of the Civil War in 1861 greatly affected the parish. There were many removals, fewer visitors from the South, and many families were broken up by changes resulting from enlistment. It was a hard struggle to sustain the work, and the physical strength and iron will of the pastor were taxed to the utmost. But the spiritual life was deepening in the hearts and lives of the members. Monthly missionary meetings were held, the Parish School was a strong support by gathering in the children; the daily services were sustained, and the sick, who sought a temporary home with us, were cared for. In short, there was no limit to church work, and such work could not fail to tell on church growth. "All around us," he says, "are those who have no spiritual home. These we seek to win to the old paths." The spirit of the pastor was contagious. Others had a mind to work, and work united the people. The Church was thereby taking a deeper and firmer hold on the community, and there was no limit to church extension save the ability and strength of one clergyman to do the work. And yet, during the Conciliar year of 1863-4 the Rector of Gethsemane endeavored to hold the services of the Church at as many points in the vicinity of Minneapolis as possible. Besides Anoka and Crow Woods. he held services in Manomin and also Waterville, where the Rev.

Mr. Fitch had ministered. In his visit to these points a lay service was kept up at home by Mr. H. T. Welles and Judge Atwater.

During the summer and fall of 1865 the church was enlarged to more than double its seating capacity at a cost of \$5,000. While this added to his cares, the rector was mindful of strangers. Much of his pastoral work at that day was to visit the sick and strangers who came to Minnesota for their health, and especially to Minneapolis. He was thus able to carry the consolations of our holy religion to many, and to soothe them in their last moments. Being strangers in a strange land, they received his ministrations kindly and gratefully. Some of them were baptized on their dying bed, and gladly received the Holy Communion as a viaticum.

Mr. Knickerbacker was one of the foremost to respond to the appeal of the Bishop in his Convention Address in 1864 in behalf of the outlying missionary work. We give the following account of one of these missionary journeys to show the nature of the work done by the city clergy of that early day, when laborers were few and the whitening field was inviting the Church to take possession of the unoccupied domain. It is a week of missionary duty on the Upper Mississippi. The Rev. Mr. Chamberlain had resigned this field in the early part of the year.

"On Saturday afternoon, February 11th, 1865, accompanied by a lay friend from Boston, the Rector drove twenty-five miles to Hassan, in the Crow Woods, where the first service was to be held. They were most cordially welcomed to the hospitable log cabin of an intelligent English family devotedly attached to the Church. On Sunday morning the people, mainly of English families, might be seen assembling for church from the country round about for a distance of two to five miles,—many in ox teams,—so that the little church was filled to its utmost capacity. All joined heartily in the service, singing the chants and hymns as they had been accustomed to do in England and without an instrument. After the morning service the missionary spent a few minutes in visiting an aged communicant, who was thought to be sick unto death, using, to her great comfort, the beautiful Office for the Visitation of the Sick.

"Leaving St. John's in the Wilderness and the hospitality of Mr. Septimus Parslowe, they set out for Monticello, a town of about five hundred inhabitants, fifteen miles distant, for a service in the afternoon. In crossing the Crow River they had the misfortune to break through the ice and injure one of the horses and break the sleigh; but by the assistance of a German living near they soon repaired the damage and again set out, reaching the appointment a few minutes late. The Congregational meeting house was found filled with a congregation of a hundred and fifty persons. The Mission Service was distributed, and a full and hearty response made, and all seemed deeply interested in the services of the Church. It was the first church service since the visit of the Bishop more than a year before. Eight or ten communicants were found, and others desirous of regular services. All seemed grateful for the privilege of uniting once more in the beautiful Liturgy of the Church. After this service they drove to Clearwater, seventeen miles distant, for an evening service. Here, too, a congregation of a hundred persons were assembled in the Congregational house of worship, who joined in the service with evident interest and devotion. Several church families were also found here and in the neighborhood. Three families had come eight miles in ox teams to join in this service. It was the first time for more than a year since the visit of the Bishop they had had the opportunity to listen to one of their own clergy. The missionary felt more than repaid for his hard day's work by the gratitude expressed for this visit and by the evident pleasure and profit it had afforded. Other appointments rendered it impossible for him to comply with a request to baptize some children in the country, and he could only promise to come to them at some early future day.

"After spending the night at Clearwater they drove to St. Cloud. Here the horse, which had been injured, gave out. Supplying its place with another, and being joined by the Rector at St. Cloud, they drove thirty-five miles the same day to Little Falls, where the Rev. Mr. Elwell, missionary of the Domestic Board, had gathered a Sunday School, and was doing a good work, respected and beloved by the entire community. This was

one of the hardest outposts. Here an evening service was held in the school house with a large congregation. Tuesday morning they drove fifteen miles to Fort Ripley, where they received a cordial welcome from the venerable Father Gear, the genial Chaplain of the Post."

Two days were passed here in the delightful society of the Chaplain, listening to reminiscences of his early years of missionary work in the Diocese of New York before its division, when good Bishop Hobart was the Diocesan, for whose memory he always cherished the most sincere respect. The venerable chaplain was then more than three score and ten, but his eye was not dim, nor his natural force abated. He continued to attend with great diligence to the duties of his office, preaching every Sunday and devoting three hours a day to teaching the children of the garrison. A heavy snowstorm prevented their going to Crow Wing to visit the mission of the Indian deacon, Enmegahbowh, and on Thursday they started for home, reaching Minneapolis Saturday well worn out with the journey, but thankful for the privilege of being permitted to make it."

Other missionary journeys were undertaken by the Rector of Gethsemane similar to this from time to time, until the region to the north and west of Minneapolis became supplied with its own missionaries. In not a few places Mr. Knickerbacker held the first service ever held there by a clergyman of this Church.

We have referred to the enlargement of the church, thereby increasing the sittings to double the original number. This was effected by adding aisles, with the necessary changes, making the entire length, including the chancel, eighty feet, and the width forty-eight feet. Of the entire cost of rebuilding \$4,000 was raised in the parish and the remainder came from personal friends of the Rector in the East.

Late in the fall the church was ready for consecration and the day set, which was the 14th of December. The Diary of the Bishop says: "December 11th, drove from Faribault to Farmington in a fearful storm—no service—weather-bound at Farmington—5 degrees below zero.

"On the 13th drove to Rosemount—Mendota,—no provision for service, drove in the evening to Minneapolis. December 14th consecrated to the worship of Almighty God Gethsemane Church:—Clergy present, besides the Rector, Rev. Leonard Mills, Rev. Samuel Wardlaw, Rev. Dr. McMasters—7 degrees below zero." With his characteristic energy the Bishop traveled the entire distance with his faithful Bashaw over an unbroken road. Railroad communication had been suspended, and it was feared he could not keep his appointment.

A large part of the labor of church building fell upon the Rector. He superintended the details until the work was brought to a conclusion. Notwithstanding all this care, he found time for the pastoral duties incident to a growing manufacturing center, the welcoming of strangers, the visiting of the sick and of invalids attracted us to by the famed salubrity of the climate, and for missionary work outside. There were at this time one hundred and fifty communicants. Three hundred and fifty had been connected with the parish since its beginning. There had been three hundred and fourteen baptisms, of whom one hundred and fourteen were adults. The total offerings had been \$25,000. The population of Minneapolis at this time was about five thousand.

WATERTOWN, ROCKFORD AND BUFFALO

December 1st, 1865, the Rector of Gethsemane held a service at Watertown and baptized three children of Mr. Isaac L. Lewis. This service was held in the school house, and Dr. Ames accompanied the Rector. They also visited Rockford and held a service either on the day before or the day following. Mr. Knickerbacker kept up a monthly service, in which he was assisted by the Rev. Samuel Wardlaw, then in deacon's orders. In his report he says: "This might well form a separate field for an itinerant missionary." In this work he was also assisted by the Rev. Leonard J. Mills, who had come to us for his health. Mr. Mills had been connected with St. James' College, Maryland, and was afterwards Chaplain of St. Mary's Hall, Faribault.

The following year he reports Watertown and Wayzata as a part of his field, the last appearing for the first time.

April 20th, 1868, Bishop Whipple preached in the Presbyterian Church at Rockford, and the following day baptized two children of Ralph Ames. The same day he preached in a school house at Watertown and baptized two children of a Mr. Johnson. The next day he preached in the court house at Buffalo Lake, confirmed one person and baptized three children. The last had been a station of the Rev. Mr. Chamberlain.

In 1869 Mr. Knickerbacker reports interesting services and large congregations at Wayzata, Watertown, Rockford and Buffalo, and urges the need of an intinerant missionary for this work.

In his report as Rural Dean, 1870, he says: "As opportunity offered I have visited the destitute stations of my district, holding services and carrying the ministrations of the Church to the scattered families of our people. On the main lines of the Pacific railroad I have held two services each at Watertown, Delano, Rockford, Buffalo. . . . I have baptized one child and buried one adult at Watertown, baptized a child at Delano, buried one child at Rockford, baptized seven children and administered the Holy Communion at Buffalo." In 1870 these stations were given into the charge of the Rev. T. G. Crump of Litchfield, and an account will be found in the record of his work.

Mr. Crump continued to hold regular services at Buffalo up to November 6th, 1874, when he discontinued the work for other stations more accessible. Mr. Knickerbacker seems to have visited the place in 1876, but after 1876 the names of Buffalo and Watertown no longer appear. February, 1878, the Rev. Mr. Crump was succeeded at Rockford by Dr. Knickerbacker, and it became again one of the missions of Gethsemane. In 1879 a quarterly service was held here in the Presbyterian Church with good congregations, and the Ladies' Society sent a box to the Cottage Hospital. The following year services were held once in two months. May 15th, 1882, at the request of Bishop Whipple, Bishop Robertson of Missouri visited Rockford and confirmed five persons.

Up to October, 1883, only a monthly service had been held at Rockford for the current year of the Brotherhood, but at that date the Rev. Charles Rollit took charge, the Brotherhood con-

tinuing their interest as before, and supporting Mr. Rollit by their offices, so that the work seemed a part of Gethsemane. June 23d, 1885, Bishop Whipple confirmed ten persons. Mr. Rollit remained in charge until his death, which occurred on Sunday, August 9th, 1885.

In 1887 the Rev. Frank R. Millspaugh, Rector of St. Paul's Church, Minneapolis, took charge of Rockford, in which he was assisted by Mr. Adams, "a model lay reader," as good Bishop Gilbert called him. Friday, May 18th, 1888, Bishop Gilbert confirmed a class of eighteen in the Presbyterian Church. The Bishop says: "This was in many respects a remarkable service. For years there seemed to be no church life here except in the hearts of two or three faithful ones, but the Spirit of God was working secretly, and at last the evidences are seen in this large class."

"Many of them were heads of families, and, altogether it was a Pentecostal time for this rural hamlet of less than three hundred souls. The Church is under the efficient charge of the Rev. Mr. Millspaugh, who, with that 'model lay reader,' Mr. Adams of Minneapolis, gives two or three services a month to the place."

Mr. Millspaugh, assisted by a clergyman or layman, continued to hold a bi-monthly service at Rockford most of the time up to 1893. During this time a church edifice was built through his efforts, he giving two dollars for every dollar given by the congregation. The lot and church cost \$1,200, of which two-thirds was given by the friends of Mr. Millspaugh in grateful and loving memory of Dr. Breck. By consent of the people the name was changed from Trinity to "The Breck Memorial Church." The church was consecrated Tuesday, September 17th, 1889, this being also the first service held in the church. There were present of the clergy, besides the pastor, Messrs. T. B. Wells, D. D., and Rev. E. J. Purdy and Rev. Wm. Wilkinson. The property is held by the Diocese of Minnesota. Mr. Millspaugh resigned April 1, 1894.

Other clergy in charge are Rev. E. J. Purdy, June, 1894-1895, in conection with St. Paul's Church, Rev. Mr. Webb; Rev. M. N. Ray, September 1st, 1895 to October 15th, 1899; Rev. Charles E.

Hixon, October 16th, 1899, residing in Minneapolis. Mr. Hixon (1906) is in charge of Rockford.

During the summer of 1865, in addition to Watertown and Rockford, services were maintained at Manomin, Eden Prairie and Excelsior, which had been stations of the Rev. Mr. Chamberlain, and also at Fort Snelling.

In 1863, St. Mark's Free Church was removed from its site in North Minneapolis to a location more favorable for church extension, on the corner of Fourth street and Hennepin avenue. Service was held in it every Sunday evening. The attendance increased with the population, until the congregation outgrew the church, and an enlargement was in contemplation, looking to the organization of a second parish in the near future. By the efforts of the Ladies' Parish Aid Society one thousand dollars was raised for this purpose. Another work was undertaken the same year. Col. A. D. Nelson had given the parish a half acre of ground in the rear of the church for a Parish School. An unused Presbyterian Meeting House was purchased and moved upon the lot and fitted up for a school. This, too, was a source of strength and growth to the parish. The children attended the daily service, were instructed in the use of the Prayer Book and taught the Catechism and the rudiments of church music. In 1866, the Parish School enrolled seventy-two scholars under two teachers. At one time the rector gave an hour each day in the school, not only by his presence, but in instruction. The Sunday School at this time numbered one hundred and twenty-five. The year was one of great material and spiritual prosperity, which found free expression in works and labors of love.

The convention which met in 1866, after much discussion, adopted the convocation system. The Diocese was divided into three Deaneries, and the Rev. Mr. Knickerbacker was appointed Dean of the Northern Convocation. In this office he effected much in the extension of the Church in the region to the north and west of Minneapolis.

In his annual address for 1867 Bishop Wihipple says: "Gethsemane Church maintains its character for Christian liberality and missionary zeal; it leads the Diocese in its work and contributions. A generous layman has given me forty valuable lots in the city of St. Cloud for Christian education. A new parish has been contemplated, and I trust will soon be found working heart to heart and hand to hand with the mother Church of the city. Gethsemane Church has a parish school, a parsonage, chapel and church, and some generous heart must add a church home and orphanage."

The contributions of the parish, including the forty lots given by Mr. H. T. Welles, had now reached the sum of \$10,242 and over. The offerings for objects outside the Diocese were nearly six hundred dollars. In addition to this three hundred dollars were given for missions in the Diocese and an equal amount for church building, and two hundred and sixty-five for the Bishop's salary.

During the same year mission services were held on alternate Sundays at Fort Snelling and Bloomington. To these were added Excelsior, Eden Prairie and Free Port. Eden Prairie and Excelsior were stations of the Rev. Mr. Chamberlain, and on his removal these, with other missions, were cared for by the Rector of Gethsemane, either by an occasional Sunday service or a service on a week day. In either case the members of the Church received pastoral oversight. Other stations were Anoka, Longworth's and other points near Minneapolis. Mr. Knickerbacker held the first service of the church at Watertown the last Sunday in December, 1865, at which he baptized an adult and four children in the presence of a large congregation in the school house.

The Northern Convocation, of which the Rev. Mr. Knicker-backer was Rural Dean, included about twenty-five counties, with a population of seventy-five thousand. There were seventeen church buildings, three parsonages and three parish school houses, with three parish schools in operation. The Church was represented in every principal village or chief center.

A monthly service was maintained in the summer of 1867 at a school house in a farming settlement eight miles from Minneapolis, and six children were baptized. The average attendance was about forty.

From this time on until 1881 the services at Fort Snelling were kept up by Mr. Knickerbacker with but little interruption. In 1868 the commandant, General Alexander, had the old chapel neatly fitted up, in which for so many years the venerable Father Gear officiated, and besides many offices of personal kindness to the pastor encouraged by his presence the attendance of the soldiers.

April 28th, 1868, the new Parish of St. Mark's was organized with the cordial approval of Gethsemane. While it took several of the wealthy parishioners of the old parish, it was felt that in a city growing so rapidly there was room and material for both parishes. The new organization held its services in St. Mark's Free Chapel while their church was building. At the request of the rector the lot on which St. Mark's Free Church stood was deeded by the Bishop to St. Mark's Parish. The first service held by the parish, as such, was on June 14th, 1868, by the Rev. E. S. Thomas, professor in the Seabury Divinity School.

Among those interested in the parish were H. T. Welles, Mr. Wm. T. Lee, W. P. Westfield, C. M. Hardenburgh, James Morrison, J. Welles Gardner, Abbie Smith, Geo. F. Bolles, W. H. Brown and John Paul.

About the time of the organization of St. Mark's, Gethsemane enrolled two hundred and nine communicants, one hundred and fifty families, six hundred souls and one hundred and fifty Sunday School scholars.

Seventy communicants were transferred to the new organization, leaving the number, after removals, one hundred and fiftyeight. The total amount of offerings that year was \$3,788.80.

The service at Bloomington, near the Lake of the Woods, begun in the summer of 1869, was in charge of Mr. F. C. Coolbaugh, a lay reader, who also had charge, under the supervision of Mr. Knickerbacker, of the services at Parker's Lake, twelve miles from Minneapolis. This station was abandoned in 1872 on account of the distance.

The year 1869 marks an era in the work of Gethsemane Parish. In February the Brotherhood of Gethsemane was organized, with the rector as president, Dr. A. E. Ames, vice president;

W. H. Chambeflain, recording secretary, and F. J. Kline, corresponding secretary. Among the directors was the Hon. Isaac Atwater of the first Vestry of Gethsemane, and one of the original supporters of the parish.

The object of the Brotherhood was declared to be the promotion of church work among the laymen of the parish in aid of the rector, to promote sympathy among the members and to reduce the work of the parish to a well regulated system by means of efficient committees for special work.

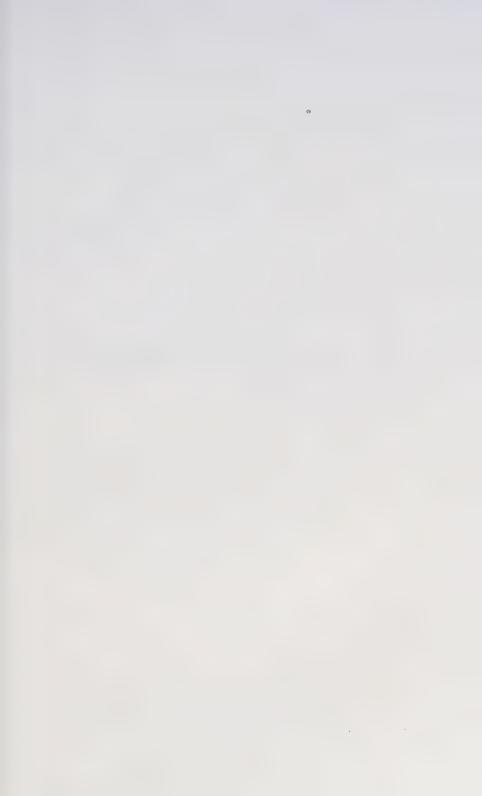
Accordingly, the following stations were placed under the care of the Brotherhood: Oak Grove school house, seven miles from Minneapolis, with its lay reader; North Minneapolis; St. Mark's Free Church; Bloomington, nine miles from Minneapolis; Parker's Lake, twelve miles, Chapel at Fort Snelling; Shingle Creek school house.

It was the custom of the rector to visit each station or mission of the Brotherhood monthly. In addition to this he made several missionary journeys with the Rev. Mr. Chase, rector of Holy Trinity, and also, alone, to many of the villages and hamlets where regular services had not been established. At Eden Prairie, Chaska, Carver, Shakopee, Excelsior, Hassan, Wayzata, Watertown, Rockford, Buffalo, Monticello, Clearwater, Longworth's, Anoka, interesting services were held, and the little bands of church people felt that the Church had an interest in them.

In July, 1869, Mr. Knickerbacker was elected Dean of the Seabury Mission, and resigned the Rectorship of the Parish, but at the earnest request of the Vestry and parishioners withdrew his resignation.

In October the "envelope system" was introduced of a weekly offering to meet the expenses of the parish. The Harvest Home Festival also was from this time a custom of yearly observance.

The work done by the Brotherhood during the first year of its existence demonstrated the practicability of lay co-operation in the Church. In addition to other work, a reading room was opened in the business part of the city, supplied with Church and secular papers and magazines. The Brotherhood of St. Mark's united in this work. A popular course of lectures was estab-





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lished, which was largely attended. In the case of the sick, the poor and the stranger, they were efficient helpers to the rector.

Much has been said of the work of the Brotherhood, but the work of the women of Gethsemane is no less noteworthy. Organized November, 1858, the Ladies' Parish Aid Society had done much during these eleven years to cultivate a missionary spirit, care for the sick and invalid strangers, gathering children into the Sunday School and developing a fraternal spirit in the parish. During the eleven years of its existence it had raised over \$3,500, which had been appropriated to Diocesan, Domestic, Foreign and Indian Missions, Bible and Prayer Book Society, Society for the Increase of the Ministry, Freedmen, Building Churches in Mission Stations and other purposes of charitable and parochial interest.

The summary of work done in the parish for thirteen years showed a total of 540 baptisms, of which number 142 were adults; confirmations, 252; whole number of communicants connected with the parish, 590; number receiving their first communion, 282; public services, 1,400; total amount of money contributed, \$47,789.89.

THE COTTAGE HOSPITAL

About this time the need of a hospital began to appear. The committee on works of charity and mercy found many cases for which the establishment of a hospital seemed imperative. Early in the winter of 1870 the subject was under consideration, and on the 14th of March, 1871, a house procured for the purpose was fitted up and opened. A board of directors and visitors was chosen from the members of the Brotherhood. The rector was the superintendent, and for the first eight months Dr. A. E. Ames discharged gratuitously the office of house physician. Mrs. M. A. Everts, a lady of large experience, was the first matron. The name given was the Cottage Hospital, and it was open to ministers of every denomination whose presence was desired at the bedside of a patient.

The experience of the first year demonstrated the necessity of a hospital, and an effort was made by the Brotherhood the spring following to provide for a building fund. The experience also of the hospital led to the necessity of a trained order of Sisters in the Church, whose life work would be to care for the sick and needy, and also of an Orphan's Home to provide for children who were left without parents.

March 15th, 1874, the hospital was removed from its rented quarters in North Minneapolis to a commodious building on the corner of Sixth street and Ninth avenue south. The new home, costing, with furnishings, \$7,500, was solemnly dedicated on the 14th of April to its sacred uses by Bishop Whipple in the presence of a large number of distinguished citizens and friends. The Rev. E. D. Neil, president of Macalester College, Hon. E. M. Wilson, mayor of the city, and Bishop Whipple made addresses. The citizens of Minneapolis, without regard to creed, had manifested a substantial interest in its support. Miss Margaret Burcker and Sister Annette Relfe were placed in charge as matron and nurse. On the resignation of Miss Burcker Sister Annette was chosen matron.

The effort to procure for the hospital a home of its own was carried through in the midst of hard times and great financial embarrassment. The sums given varied from four hundred dollars to less than five, and the year 1876 saw all indebtedness removed and the property improved by the generous gifts of the citizens. The hospital was now firmly established in the hearts of all; prejudices had disappeared, and there was an increase in the number of private patients. Beautiful instances are on record of the affection which patients entertained for this "Home." Not a few had found it a hostel in the journey to Paradise.

SISTER ANNETTE.

The year 1875 is also interesting as connected with the admission of the first consecrated Sister of the Diocese. In the evening of January 3d Bishop Whipple admitted to the Sisterhood of the Bishop Potter Memorial House Sister Annette Relfe, who had received a year's training in the house in Philadelphia, preparatory to entering upon her work. She continued in the parish after her admission teaching a Bible class of young ladies, superintending

an Industrial School and in house to house visiting among the needy and destitute.

The experience of the year 1875 continued to show the necessity of an Orphans' Home. Several orphan children had been cared for at the hospital. In his Annual Report the Rector made an appeal to those who had received the ability to embrace the opportunity of establishing such a work of love.

In the spring of 1875 the beginning of an endowment was made for the hospital by Major Joel Bassett, who donated \$200 as the beginning of a permanent fund, the interest of which was to be used for the support of the institution. This was afterwards increased by a legacy of \$1,000 left by Mrs. Horatio Seymour, of Buffalo, N. Y., who died the same year. Mrs. Seymour spent a season in Minneapolis several years before in the care of an invalid son, and saw the need of such an institution. After the hospital was opened she organized a little society of four kindred spirits, who met one afternoon in each week in her home in Buffalo to work for it. From the proceeds of their handiwork she remitted quarterly for the first two years \$20 for its support. With failing health she was obliged to give up working for it, but in her will was found this bequest: "In recognition of the many kindnesses extended to one of my sons during sickness one thousand dollars."

An affecting instance which occurred later may be mentioned in this connection.

John Inness, a hard working stonecutter of Minneapolis, died in the spring of 1882. A year before his death his wife had ben an inmate of the hospital, and the kind care and attention which she had received made a deep impression on his mind. For when death drew near he made a will leaving the hard earned accumulations represented by his little property, amounting to \$1,000, to the hospital.

In 1877 it began to be manifest from the increase in the number of patients that the day was not far distant when the hospital must needs be enlarged. An adjoining lot was bought at a cost of \$1,000, making an indebtedness of \$2,000 on the two additional lots. Under the management of Sister Annette the

hospital retained the entire confidence of the citizens, who aided it from time to time. On the 1st of April Dr. W. H. Leonard arranged with several physicians to open a Free Dispensary at the hospital daily to give gratuitous medical advice and medicine.

It is interesting to note that in their religious convictions the most numerous were necessarily Lutheran. Next came the Roman Catholics, one seventh of the entire number. During the whole period only seventy-five were Episcopalians.

Sister Annette was reinforced this year by Sister Mary Mitchell from St. Luke's Hospital, Chicago. The gentle ministrations of the sisters were supplemented by the spiritual consolation of one of the gentlest of men, the Rev. W. T. Pise, who was himself ripening for Paradise. "After prayers," says Mr. Pise, "the rooms of the patients are visited, the old ones talked to, read to, prayed with, urged to earnest preparation for life or death. If there be new patients their church connections are ascertained and they are urged to send for their priest or preacher. If they be of the world the Chaplain claims them as sent of God to him, and strives to lead them into the paths of peace." Sister Annette mentions one among many cases of those who found spiritual help under the gentle ministrations of the Rev. Mr. Pise. A man who had been a wanderer on the earth since a child, and had never met with any one who had cared for his soul, thanked God for bringing him to a place where religion would not be scoffed at, and after many weeks of suffering he was baptized in the name of the Blessed Trinity and fell asleep in Jesus.

The Rev. William T. Pise, son of a clergyman, was a graduate of Seabury Divinity School, Faribault, where he was beloved by all. After being an assistant of Dr. Knickerbacker at Gethsemane he became rector of All Saints' Church, Minneapolis, where he ministered until failing health compelled him to retire from active work. From his home in Glendale, O., he writes to his former pastor: "I am so weary," and on September 15th, 1882, he fell asleep. God had endowed him with singular graces, and he was truly a "son of consolation."

The number of railroads centering in Minneapolis, and the amount of machinery in operation made accidents of frequent oc-

currence. These, with the increased traffic of this great thoroughfare, rendered additional buildings necessary. In July, 1881, a new building was erected, which, in honor of the principal donor, Mr. H. T. Welles, was named "Welles Pavillion." It cost \$1,100 and would accommodate eleven patients. About \$3,000 was contributed, and the foundation laid for another building the same year, which was completed early in August, and with "Welles Pavilion" dedicated by Bishop Whipple on the 4th. By a resolution of the Brotherhood the name was changed at the same time to

ST. BARNABAS' HOSPITAL

and was so dedicated by the Bishop, and thenceforth known under this name. The cost of the building was about \$8,000.

Sister Annette, after serving seven years as matron and sister in charge, resigned on the first of January, 1882, to engage in other benevolent work, and was succeeded by Miss A. E. Andrews, who brought to the work the experience of a trained nurse.

October, 1881, the Supreme Court of the State confirmed the decision of the District Court exempting the Cottage Hospital from taxation.

In 1883 Dr. Knickerbacker was elected Bishop of Indiana, and was consecrated October 14th the third Bishop of that Diocese. St. Barnabas' Hospital is a noble monument to the long pastorate of the Rector of Gethsemane and a living proof of the possibility of lay co-operation in the Church. The labors of the Brotherhood of Gethsemane, organized February 8th, 1870, are worthy of special commemoration in the history of the Church in Minnesota.

In January, 1884, the financial management of St. Barnabas' Hospital passed from the hands of the Brotherhood to a Board of Trustees representing most of the parishes of the city. From the time of its founding it had been the especial care of the Brotherhood. For many years it was one of the most important agencies of charity in the city. From this time it ceased to be a part of the work of Gethsemane, and its reports and history form a separate account.

The history of the Brotherhood from its organization is the history of our church work, to a large extent, in Minneapolis under the direction of the clergy of Gethsemane, which has been singularly fortunate in the succession of its rectors. At its begining the Rev. C. H. Plummer was the assistant to the rector. By his aid and that of the Brotherhood, services were maintained in St. Mark's Free Church, at the county jail, at Fort Snelling, at All Saints and at the Chapel of the Brotherhood, North Minneapolis.

The same year with the organization of St. Mark's Parish Mr. Knickerbacker again turned his attention to church work in North Minneapolis. The city was growing in that direction and the field was unoccupied. A mission service was held, at first, in a school room every Sunday evening of the Council year 1868-9. These were mostly people of moderate circumstances, who attended no other services.

After a time the school room was rented for a dwelling and the services were held in a store room. On one of these occasions Mr. Knickerbacker was accompanied by the Rev. Mr. Coolbaugh to assist him. In one corner of the room there was a heap of corn. Mr. Coolbaugh held a tallow candle for Mr. Knickerbacker to read by, and in turn the latter held the candle for Mr. Coolbaugh. Never was there congregation more attentive. The difficulty of finding a suitable place for Divine service led the Brotherhood to erect a church at the corner of Washington and Seventh avenues north, on a lot which was the gift of John Potts and Eliza K. Brown. The building, consisting of porch, nave, chancel and vestry, was erected at a cost of \$1,000, and was a model of cheapness and adaptation to the work. The church was completed and consecrated by Bishop Whipple September 6th, 1870 by the name of

"THE CHAPEL OF THE BROTHERHOOD"

It was furnished in a churchly manner, and would seat one hundred persons. The grounds were neatly enclosed and sheds were built for horses. Two lay brothers visited the station every Sunday afternoon, maintaining a Sunday School and conducting Divine service. Forty children and a goodly congregation were gathered. A monthly visit was made by the Rector on a Sunday evening. The first confirmation in the chapel was held January 22d, 1871, when four persons were confirmed by Bishop Whipple. During the convention year 1870-1 the Rector was assisted once a month by the Rev. C. H. Plummer, assistant minister at Holy Trinity. The parish still retained the original corporate name of St. Mark's Free Church, North Minneapolis, while the edifice was designated as "The Chapel of the Brotherhood." Mr. W. T. Ives and Mr. F. H. Hill served as lay readers.

Towards the close of the year 1872 it became possible to keep up the services in the Chapel of the Brotherhood with greater regularity and frequency. There was already a considerable number of church families in the neighborhood interested in the mission, which was increased by a careful system of house to house visitation. During the year ending with the report of the Brotherhood, December 7th, 1873, services were kept up every Sunday. But the work sadly missed the labors of Mr. Ives, whose impaired health compelled him to retire from his labor of love. The mission sustained a further loss in the removal of Mr. Carson.

In his annual report for 1875 Dr. Knickerbacker speaks of a decided growth in the number of communicants, in the attendance upon the services and at Sunday School. The interior of the church was also greatly improved. The last Sunday in April a Vestry was elected for the first time in many years, composed of men who took a warm interest in the Church. Mr. John Paul and Mr. Peter B. Christian were chosen Wardens, and Messrs. George Turner, John Osborne, Samuel Schnell, Edward Turner, Robert Alden and E. W. Mortimer, Vestrymen. The idea was now beginning to be entertained of changing the name of the parish. This was carried into effect the same year, and on the 28th of September, 1875, at the desire of the people, the old organization of St. Mark's Free Church ceased to exist, and the name of the "Chapel of the Brotherhood" was changed to

ST. ANDREW'S CHURCH.

John Paul and P. B. Christian were chosen Wardens, and John Osborne, Samuel Schnell, George Turner, R. S. Alden, Jr., and T. H. Reynolds, Vestrymen. The parish was admitted into union with the Council the following year. The Rev. Dr. Knickerbacker was elected Rector of St. Andrew's. The communicants now numbered forty, with thirty families and sixty Sunday School pupils.

The following year was one of great prosperity for St. Andrew's. November 30th, 1876, Dr. Knickerbacker says: "Never in any previous year has this work been more full of encouragement. The services have been chiefly in charge of Bro. S. B. Cowdry, Messrs. Rhames and Finch caring for the work in the absence of the Rector. The congregations fill the church. The Ladies' Aid Society promises to do a good work."

During the year ending November 30th, 1877, Dr. Knickerbacker was assisted by the Rev. Mr. Cowdry until Easter; from Easter to July by Mr. Robert Rhames, and from July 1st by the Rev. W. T. Pise. An eight days' mission was held in Lent, with the Rev. T. M. Riley as missioner. The chapel was crowded every evening, and as the fruits six persons were confirmed. Forty families, one hundred and fifty souls and fifty communicants are reported.

In 1878 Dr. Knickerbacker speaks of the congregation as composed of American, Scotch, Irish and German people, and one that presents many sides for the study of its workers. With the steady increase of the congregation and of the interest, a new church building was becoming a serious question. Mr. John I. Black served as lay reader in the absence of Mr. Pise.

The congregation having now outgrown the chapel erected by the Brotherhood, it was decided at the annual parish meeting at Easter, 1882, to dispose of the old site, to secure new lots and to undertake the erection of a more commodious edifice. A committee was appointed to secure plans and submit them to the Vestry. An eligible lot was purchased at the corner of Twelfth avenue north and Sixth street at the cost of \$1,000. The old

lots were sold for \$2,900, and a subscription of eleven hundred dollars was obtained for a building fund. A beautiful church, after plans by Mr. A. E. Stebbins, architect, with sittings for three hundred, and a basement for parish and Sunday School rooms, was undertaken, and the cornerstone laid by Dr. Knickerbacker September 30th, 1882, the Rev. Messrs. Tardy and Cole delivering addresses. The work was rapidly pushed forward. The last service was held in the chapel the fifth Sunday in December, and on the first Sunday in January, 1883, services were held for the first time in the basement of the new church.

In the spring the same year an earnest effort began to be made to see what could be done for the entire support of a clergy-man whose whole time should be given to St. Andrew's. By May six hundred dollars were pledged, and the entire amount required was ultimately secured. August 26th St. Andrew's severed its connection with Gethsemane, and the Rev. John W. Prosser officiated for the first time as rector November 4th, it being the twenty-fourth Sunday after Trinity. The new rector entered upon his work with zeal, and soon the list of seventy-five families was increased to one hundred and ten, with a corresponding increase in the Sunday School.

In June, 1884, the parish entered upon the work of finishing the church. At last, on the "eve of the first Sunday in Advent," the carpenters and painters were driven out, and the dust swept out after them." When it was known that Bishop Knickerbacker could be with them the following day, November 30th, every effort was made to have the church in readiness for the opening service. Willing hands and hearts made the labor of love light, and the evening of Saturday found all things ready.

Sunday morning dawned bright, and the congregation came to welcome their former pastor and to unite once more with him in their first offering of prayer and praise in their new church. The day was a red letter day in the history of St. Andrew's, and never did more heartfelt service ascend than went up that day from the devout worshippers who had lovingly watched the progress of this beautiful place of prayer to its full completion.

During the summer of 1886 a comfortable rectory was added,

ready for occupancy by the rector. Mr. Prosser remained in charge of St. Andrew's until November 28th, 1887, when he closed his work after a successful pastorate to become the editor of the Diocesan paper. After an interval of a few months he was succeeded by the Rev. William Wilkinson, missionary at Kenyon, who entered upon his duties May 1st, 1888. During the pastorate of Mr. Wilkinson, closing October 15th, 1899, the debt on the building was extinguished by his untiring efforts, leaving the parish free to advance its material and spiritual interests in other ways. The church was consecrated by Bishop Whipple September 23d, 1890. In lifting the mortgage St. Andrew's is indebted to the earnest efforts of Mr. Wilkinson, who has also rendered great assistance to other feeble parishes and missions by his timely aid. During his pastorate St. Andrew's ceased to receive aid from the Missionary Board.

Mr. Wilkinson was followed by the Rev. John E. Dallam, whose rectorship extended from October 15th, 1899, to August 1st, 1904. September 15th the same year the Rev. Robert Benedict having been called as Rector of St. Andrew's, entered upon his duties. The following spring a more eligible site was selected, and the church moved to the corner of Eighteenth and Girard avenues. The last service on the old location was held June 4th, 1905. June 11th and 18th services were held *en route*, and the first service in its new location was held June 25th.

May 1st, 1871, Mr. Charles Booth and Mr. S. B. Cowdry were appointed a committee to explore the part of the city toward the residence of D. Morrison Esq., and ascertain if it would be practicable to organize a Sunday School in that neighborhood, as the ground was unoccupied. The committee reported favorably, after making a house to house visitation, and finding the people willing to co-operate, urged the Brotherhood to undertake the work at once. Mr. E. H. Holbrook was added to the committee, and on May 15th they reported, through Mr. Holbrook, that a room suitable for services could be obtained in the new, unfinished house of Mr. J. H. Pearl, and recommended that arrangements be made for holding service and Sunday School next Sunday. Accordingly, on Whitsunday, May 28th, 1871, a good-

y number of children, with their parents and members of the Brotherhood, assembled at Mr. Pearl's, and after Divine servce and an address by Dr. Knickerbacker, inaugurated the good work, organizing a Sunday School with efficient teachers and nelpers. On alternate Sundays either Dr. Knickerbacker or his assistant held service and preached.

At first it was called the

PORTLAND AVENUE MISSION.

At the end of three months Messrs. Holbrook and Hall reported a satisfactory attendance, with growing interest. The chool and mission continued to find a home in the hospitable nouse of Mr. Pearl until November. On the completion of the new St. Mark's Church, St. Mark's Free Chapel, which had been used by the congregation while their church was building, reverted to the Rector of Gethsemane and was at his disposal once nore for missionary purposes. So encouraging was the Portand Avenue Mission that Dr. Knickerbacker decided to remove he chapel to that part of the city. Accordingly a lot was sesured at the corner of 19th street and Fourth avenue south, rent ree, through the kindness of the owner, C. M. Loring, Esq., and contract made for the removal of the chapel at a cost of five nundred dollars. This chapel was doubly endeared to Dr. Knickerbacker. It was his first mission venture, at the outset of is ministry, in North Minneapolis. The Mission having been bandoned in consequence of the removal of the congregation durng the hard times of 1859, the chapel did duty as a chapel of ase for church people remote from Gethsemane; and later it servd the new parish of St. Mark's, which was an off-shoot of Gethemane. At the meeting of the Brotherhood, November 17th, 871, the chairman of the committee speaks of the encouragement of the new field, and of the kindness of Mr. and Mrs. Pearl and heir interest in the work. The moving of the chapel was accomished without injury, at a cost of \$500, of which one hundred vas raised by the people of the neighborhood. The entire cost vas about six hundred dollars. At this meeting he says, "On

Sunday last we used for the first time the chapel. A congregation of at least sixty persons assembled. The service and sermon were by Dr. Knickerbacker. The recommendation of the committee of a change of name was adopted, and from that date the name of Portland Avenue Mission was changed to

ALL SAINTS' CHAPEL.

The formal opening took place on Advent Sunday, December 3d, 1871, at which the members of the Brotherhood were present and a good congregation listened to the Bishop of the diocese.

The mission was now in "good working order," and it was confidently expected that in due time a good congregation would be gathered. Regular services were maintained, by clergy when they could be had, otherwise by Messrs. E. H. Holbrook Jr. and F. H Hall of the Brotherhood. There were removals from time to time which were sorely felt, but the services had now a firm hold. In short All Saints' was the most prosperous of the Missions of Gethsemane. The congregation was a moving procession of comers and goers, but the work grew, new families took the place of those who left, prejudices were removed, and those who found new homes carried with them their affection for the Church. Meanwhile, the Mission felt the loss of the removal of Mr. Pearl, whose house had been open to the first efforts of the Brotherood. The year 1875 was a notable year in our spiritual work for the introduction of "The Mission." A ten days mission was held in All Saints, in which the rector was greatly aided by the Rev. A. R. Graves, his former fellow worker, as evangelist. The result was the presentation of twelve persons for confirmation and a year of spiritual and material prosperity to the mission, which was organized May 15th, 1875, as,

ALL SAINTS' PARISH.

John I. Black and James H. Pearl were elected wardens, and E. H. Holbrook, Jr., Orange Hyatt, S. J. Baldwin, G. W. Kellogg, J. E. Turner, Leroy Robertson, and James A. Guinness were

ected vestrymen. The parish was located in a growing part of ne city, but continued to be served in connection with Gethsenane. The parish had an active band of workingmen. rotherhood rendered efficient service, and the rector and the ev. Mr. Cowdry cared for the pastoral work. Sister Sarah Mace from the Bishop Potter Memorial House, Philedalphia, acted s Visitor, and organized a Ladies' Aid Society and Industrial chool. Later the latter was continued by Miss Katherine Welles. The growth of the city in the vicinity of All Saints' was so proming, that in 1880 a careful canvass was made to see what could e done for the support of independent services. So encouraging as the result, that it was decided to undertake it. Accordingly, n the first of July, Dr. Knickerbacker resigned the rectorship, nd the Rev. W. T. Pise, his assistant, was called, who had already reatly endeared himself to the people by his ministrations, and is assistance in the music was an interesting feature in the parish. Ir. Pise took sole charge of the parish the first of August under ne most favorable auspices.

A review of the work at the close of nine years showed most accouraging results. Divine service and a Sunday school had een kept up every Sunday. Many strangers had found a home a the church. The Brotherhood had rendered efficient service, and there had been a faithful band of co-workers. Sixty-six families had been connected with the parish; the present membership has fifty; the whole number of communicants enrolled, seventy-ax; the present number, fifty-six; baptisms, fifty; confirmations, prety-two; marriages, four; funerals, two; Sunday school, seventy-five with eight teachers. Several substantial church families from Gethsemane cast in their lot with All Saints' and the church families are diding had been greatly improved.

In his farewell address Dr. Knickerbacker said: "Into no hands buld I more confidently commit you than to the dear brother who to succeed me as your rector. He seems like my own son in the ministry of Christ. It was my privilege to direct his steps to the ministry, to watch his progress through the seminary, and then to receive him into my own family, and for three years to have his faithful labor and cooperation as my assistant. The pain

of giving him up is lessened by the fact that he is to be near us and associated in Christ's blessed work in this city. You have learned to love him and to value his services as a minister of Christ; and I feel that each one here will do all in his power to help him in his responsible work."

The following year Mr. Pise was compelled to resign All Saints' on account of the failure of his health, and was followed by the love and prayers of the brethren.

Mr. Pise was succeeded by the Rev. Lewis F. Cole, July 1st, 1881. Mr. Cole had originally come to us from the Adventists, among whom he had been an efficient minister. He closed a successful pastorate, September 27th, 1885, to accept a position under his personal friend, Bishop Knickerbacker, in the diocese of Indiana. His departure was a real loss to the effective force of the diocese.

May 23d, 1886, the Rev. E. J. Purdy, late of St. Paul's Winona, became rector of All Saints'. An interval of nearly nine months had occasioned the loss of half the communicants. The removal, also, of Gethsemane Church to the corner of Fourth Avenue South and Ninth Street brought the two churches within about half a mile of each other. Mr. Purdy came with the understanding that a new church would be built in a location farther out. A lot was purchased on Clinton Avenue, between Twenty-sixth and Twenty-seventh Streets, and the corner stone laid July 6th, 1887. The old church ended its career of usefulness and the first service in the new All Saints' was held November 6th by Bishop Whipple.

As the history of this chapel is unique, we give the following: "St. Mark's Free Chapel" was originally built in North Minneapolis in 1858-9 and consecrated by Bishop Kemper June 22d, 1859. Its cost, \$1,500 was raised by Mr. Knickerbacker through eastern friends. In 1862 the chapel was removed to the corner of Hennepin Avenue and Fourth Street, where the Kasota building now stands and fitted up at a cost of \$1000, where it was also temporarily used by the congregation of St. Mark's parish, though care should be used not to confound the name of St. Mark's Parish with St. Mark's Free Church. On the organization of St.

Mark's Parish, Dr. Knickerbacker donated to the new parish the lot, reserving the building for future mission use. Again the chapel was removed and put in order at a cost of \$600 and placed on a leased lot on the corner of Jackson and Burnett Streets between Portland and Morrison Avenues under the name of the Portland Avenue Mission, under the charge of the Brotherhood of Gethsemane Church. After the new All Saints was opened for worship the building which stood on a leased lot was removed to the corner of Fourth Avenue and Nineteenth Street South where for many years, or until 1907, it discharged the humble but honorable office of a cabinet shop.

After a successful pastorate Mr. Purdy closed his labors April 6th, 1890. He was followed by the Rev. A. Alexander, September 7th, 1890. In the Fall of 1891, a beautiful chancel was added to the church, and a very complete Guild House and Rectory built, which was opened on All Saints' Day. A surpliced choir, organized and trained by the rector led the music. Mr. Alexander closed his labors October 2d, 1898. The succeeding rectors have been, Rev. S. Wilson Moran, November 1, 1898 to August 1st, 1899; Rev George H. Thomas, November 1st, 1899, to October 31st, 1906; Rev. Alfred R. Hill, December 2d, 1906—

The mission work of Gethsemane had developed to such a degree in 1871 as to be beyond the strength of one man; and, accordingly, the rector secured the services of a graduate of the General Theological Seminary to assist and to lighten the burden. Oct. 1st, 1872, the Rev. T. B. Lightner entered upon his duties as assistant to the rector, with special charge and pastoral care of the Chapel of the Brotherhood. By this means the missionary and benevolent work of the Brotherhood of the Parish was reduced to a more complete system than ever before, and a larger amount of effective work accomplished than otherwise could have been done. Of all this work the rector was the head, guiding, advising, and even executing what he had aided in planning. It was largely due the Brotherhood, that lay services were held at other points than those named, outside the parish. Able laymen read the service in the home church to allow the rector to visit

some rural station in his deanery. Of the lay work done from Gethsemane as a center, Bishop Whipple says, "The chapel at Oak Grove is the fourth chapel of the Brotherhood of Gethsemane, which has seven lay readers. They are not rich in this world's goods; for the most part they are men of toil, but they have learned the blessed secret that where we give God the will, He finds for us the way."

Among those who were active members of the Brotherhood in this way, were Messrs. E. H. Holbrook Jr. and Fred H. Hall, also S. B. Cowdry who afterwards received Holy Orders. Indeed, Gethsemane became a school of preparation for candidates for the ministry, and a goodly number of valued clergy of the church received their first impulse in this direction while connected with Gethsemane parish.

The Rev. Mr. Lightner's relation as assistant at Gethsemane ended June 30th, 1873. He was succeeded, July 25th, by the Rev. Anson R. Graves, who afterwards became rector, and later bishop of the Platte, or Laramie. As the city grew, the efforts of the Brotherhood were taxed to the utmost to keep pace with the increase in population. Services were sustained at ten different points regularly, and Sunday schools at seven places. To carry on all this work a considerable amount of money was raised, outside, among friends of Mr. Knickerbacker in the East, although the liberality of his own parish was not allowed to lie dormant. During the year 1873-4, a new mission was established in South Minneapolis, known as

GRACE MISSION

The city was growing rapidly in that direction, presenting one of the finest mission fields for church extension. After considerable search, a hall was secured at the corner of Fourth Avenue South and Twenty-second Street, which was furnished with seats, and was given, without rent, by the owner, Captain Murphy. Mr. C. Lumley, a member of the Brotherhood was appointed superintendent of the Sunday school. April 6th, 1874 the chapel was used for the first time, and the name Grace Mission, adopted.

The results showed, here, as elsewhere, that the masses could be reached and won to love the church.

January 3d, 1875, Mr. S. B. Cowdry was ordered deacon by Bishop Whipple in Gethsemane Church. Mr. Cowdry was a member of the Brotherhood and had acted as lav reader for several years, doing missionary work at Oak Grove Chapel, and having charge also of the services at the jail. He was to continue to have charge of the latter and to serve as deacon at Gethsemane, and at Grace Mission in the lower town. His duties were to occupy him only Sundays, his week days being devoted to secular pursuits, as before. Mr. Cowdry was the seventh person who had entered the ministry from Gethsemane, and later after study at Seabury was ordained priest. Three others were studying at Seabury. The class of people thus gathered in by the labors of the Brotherhood were mainly the intelligent working people. At first they seemed prejudiced against the church; but, through their children they were led gradually to attend the services, and to love them. The Brotherhood owned at this time about \$20,000 in the five chapels and the hospital, which had been acquired in the past seven years. From the first, the offertory had been introduced at the missions, and the seats declared free, and the service was hearty and devotional.

Thus the Sunday school of Grace Mission became one of the largest of the mission schools; and in 1876 Mr. Lumley generously purchased the hall where the school was held, which had been used free of rent from the organization of the mission. August, 1877, Mr. C. W. Smith became superintendent with Mr. Lumley. At his own expense, Mr. Lumley enlarged the hall and fitted it up for the Sunday school. On the morning of Sunday, November 18th, the hall with all its contents was destroyed by fire. The use of the hall of the Scandinavian college was tendered by the president the same day, and gratefully accepted. The Brotherhood met the following evening and resolved to try to secure the means to rebuild at once. At lot was donated and one thousand dollars subscribed for the building in a short time. A building committee was appointed, and early the following January work was begun. Mr. Lumley gave it his entire attention,

and in seven weeks a chapel was finished, attractive in appearance, and capable of accommodating two hundred children. The building was located at the corner of Franklin Avenue and twenty-first Street South. Grace Chapel was opened with appropriate services Sunday, February 24th, 1878.

The work continued to be carried on with unabated zeal, and the mission became more thoroughly leavened with the teaching of the church.

When All Saints' became independent of Gethsemane, with its own pastor, Dr. Knickerbacker was able to give Grace Mission a service every Sunday afternoon. The following year the growth of the city made it evident that this mission should have the entire time of a clergyman at an early day. This became still more evident in 1882 with the building up of a new business center adjoining the chapel, and the gathering of numbers of faithful and earnest workingmen, deeply interested in the work of the mission. This was accomplished the following year, and the new chapel, at the corner of Franklin Avenue and Twenty-first Street, was consecrated by Bishop Welles of Milwaukee as Grace Church, September 9th, 1883. Soon after, the Rev. C. A. Cummings was elected rector and Grace Church entered upon an independent existence.

PAROHIAL MISSIONS

In 1874 the subject of Parochial Missions began to engage the attention of the clergy. The first experiment was tried in Gethsemane. Parochial Missions had already been adopted in the Church of England with success. About this time the Rev. Mr. Morgan, and another priest, brought the idea from England and held a few missions in the Central and Eastern states. The first mission in the diocese was planned by Dr. Knickerbacker and his assistant, the Rev. Mr. Graves, though we suspect that Mr. Graves was the moving spirit in the matter, as he was afterwards, in conducting many successful missions. The Rev. Mr. Lightner, assistant at Christ Church, St. Paul, also helped to make the mission a success. The first mission was held in Grace Chapel. The measure was a new one, and in certain quarters was regarded with

distrust. Grace Chapel was then an "upper room" of a tenement house in South Minneapolis. This mission occupied the time from February 23d to the 28th, inclusive. The following week another was conducted at Trinity Chapel, Oak Grove, which occupied six or seven days. A third mission was held at the Chapel of the Brotherhood, North Minneapolis, now St. Andrews' Church from March 9th to the 14th. The following week, still another was held in All Saints' Chapel. At this time the melting snow and water rendered it necessary for teams to bring the people to the services. The final mission was held during Holy Week, in Gethsemane Church. The principal addresses at the latter place were made by Dr. Richey of Seabury Divinity School, though others assisted.

These missions were so helpful that Dr. Knickerbacker and Mr. Graves were both satisfied that they could be made a valuable aux-liary in building up the Church. Some things were learned in regard to conducting such religious meetings, and some changes were afterwards introduced; but this was the beginning of the system of missions in this diocese as a means of interesting and instructing those who were not professed Christians in the elements of religion, and of building up and strengthening communicants of the Church. As a result of these missions there was an evident increase in the number of baptisms, and of persons presented for confirmation, and in the increase in the growth of the congregations of the chapels.

What the clergy learned has now indeed become well known to all who conduct a mission. The earlier missions were found to be soo short, or the preparation for the mission, and the choice and arrangement of subjects was not always well considered. There was a previous preparation wanting, and a more careful laying out of individual work for the people, as well as the selection of the missioner. But the step forward had been taken; and the experience gained was made helpful in the following years, both in Gethsemane, and in other parishes, and mission stations, which were not behind in following so useful an example.

Mr. Graves ended his connection as assistant at Gethsemane, July 19th, 1874, to take charge of All Saints, Northfield. From

October 1st until Easter the rector was assisted by the Rev. Royal Marshall; and from January 1st, by the Rev. S. B. Cowdry who had been ordered deacon. Through these he was enabled to care for all the missions conected with the parish.

In addition to these, Gethsemane included in its parochial cure the Indian mission at Mendota, consisting of about twenty-eight families, and one hundred souls. These were distributed at Mendota, Shakopee, Hamilton, and Hastings. George St. Clair, an intelligent young Indian of the Dakotahs, was their catechist. He was supported by the Indian Commission and was a candidate for Holy Orders. He visited the different settlements, held religious services, and instructed his people in the Christian faith. A portion of these were the remains of the Indians who were brought here in 1862 after the surrender to General Sibley.

We may add here a tribute to the memory of the first Dakota clergyman of our church. In his council address for 1882, Bishop Whipple says: "The Rev. George Whipple St. Clair died the day after our last council. At my first visit to Faribault, a brighteyed Indian boy sat on the chancel steps of the chapel. I little thought that it would be my privilege to ordain him a minister of Christ. You who knew him, will bear witness to his guileless simplicity of character, his singleness of purpose, his purity of life, and earnest faith in Christ. He made full proof of his ministry, and has gone before us to the rest of the people of God."

During the year 1875-6 no new work was undertaken, but Dr. Knickerbacker directed all his efforts to develop and strengthen that already begun. Among the outside points where the services of the church were established in 1876 was Howard Lake, a village then of about four hundred people. January 2d, a Sunday school was established under the care of Mr. Joseph E. Warren. The results of the work showed how strong a hold the church could have in our small villages with earnest labor. Two visits were made by the dean to the Upper Minnesota Valley, at one of which it is thought Dr. Knickerbacker held the first service of the Church ever held in those places.

At the general convention of 1876, Dr. Knickerbacker was elected missionary bishop of New Mexico and Arizona. After prayer-

ful consideration of the matter, he was led to decide that the church had further work for him to do in Minneapolis, and that the day had not come for him to sever his connection with Gethsemane and the missions connected with the parish. He had come to the diocese when there were only two self-supporting parishes in the Territory, if, indeed, Christ Church and St. Paul's Church, St. Paul could be called such; he had been present and taken part in the organization of the diocese and the election of the first bishop, and had seen the number of communicants in his own city and parish outnumber the entire body that were in the Territory in 1856. Under his leadership and churchly teaching, Gethsemane had become a name endeared to many hearts outside her borders, and by the liberatlity of her laymen the hearts of not a few of the rural missionaries were bound to her in bonds of brotherly love. Gethsemane had been a bulwark and defence of the Free Church System, and the rector had never for a moment faltered or given an uncertain sound. In offerings for diocesan missions, and for the support of the Episcopate, in gifts for church buildings, in contributions for outside charities, Gethsemane was known far and wide as the banner parish of the diocese. these, and for other reasons, the rector was led to believe that his sphere of duty still lay where the lines had fallen to him in the spring time of his ministry.

In short, had Dr. Knickerbacker at this time left the diocese it would have been a calamity to the diocese and to the city as well as to the parish. He was dean of the Northern Convocation, which included a region fast filling up with settlers. Bishop Whipple says at this time, "It is due to the deans of the diocese that I speak of the relief which they have given me in missionary work. In the earlier days of the Diocese I had no way to know the wants of those distant missionary fields, save by personal examination. It involved long journeys and took time which had better been given to strictly Episcopal work. My thanks are due to the faithful brothers who have added to their own parochial work the care of scattered sheep who have no shepherd."

A glance at the results of twenty years of work, will show that

the work of Dr. Knickerbacker was of itself a diocese. During this period he had solemnized 1040 baptisms, of which 242 were adults, and presented 531 persons for confirmation. One thousand and one hundred communicants had been enrolled; he had officiated at 240 marriages, and 418 funerals. The total offerings had been \$112,000, and the present valuation of Church property, including Hospital and Chapels, was \$35,000. During this time St. Mark's Parish had been organized and become a strong, influential parish; and Holy Trinity, which had looked to the rector of Gethsemane as its shepherd in days of weakness, was putting on new strength. In the parish itself there were now, after all its losses, two hundred and ten communicants, and in the Missions, one hundred more; and of the three hundred families enrolled, one-third belonged to the various Missions.

February, 1877, Sister Annette opened a Sunday School in the south part of the city, which she named St. Jude's Mission, in which she was assisted by Mr. Robert Rhames. After over a year of successful work the Mission was necessarily suspended in June, 1878.

During the year beginning with July, 1877, the Rev. W. T. Pise, who had entered heartily into the work, had rendered valuable assistance. With the aid also of Mr. Robert Rhames, a Postulant for Holy Orders, and Mr. L. Frank Cole, a candidate, services were maintained in all the stations, besides occasional services at outside points. Nearly six hundred children were enrolled in the Sunday Schools.

At the close of the year, 1879, on the twenty-third anniversary of the Parish Church, the Rector and the Brotherhood expressed the opinion that the time had come to move in the matter of a new church and parish house, and the hope was expressed that the next anniversary would find the work well inaugurated.

The Twelfth Annual Report of the Board of Managers of the Brotherhood made at their annual meeting, about St. Andrew's Day, 1880, showed an encouraging outlook for the Church, and blessed results every way. Whether we consider the Sunday Schools, the Parish services, the Mission Chapels, or the Hospital, in no year had there been greater blessings vouchsafed the work.

As a part of this, All Saints entered upon its independent life from July 1st, with the Rev. W. T. Pise as Rector. At his resignation as assistant minister he was succeeded by Rev. J. A. Bevington, who continued to assist Dr. Knickerbacker until July 1st, 1881. In May, 1880, the Rector added to his helpers Mrs. D. E. Spooner, who discharged the duties of a deaconess and parish visitor to strangers, the poor, the sick, and infirm. She organized mothers' meetings, and was at the head of an industrial school which met from September to May. Mrs. Spooner devoted all her time without any compensation but a home.

At Fort Snelling Dr. Knickerbacker was relieved by the Rev. T. M. Riley of Holy Trinity, who had charge of the services this year.

The second Sunday in Advent, December 4th, 1881, was an interesting era in the history of Gethsemane. This was the twentyfifth anniversary of his sole rectorship of the parish. It had been a quarter of a century of marvelous growth for the city and for the Church, both here and in the Diocese. A large congregation assembled to greet their beloved Rector, who had gone in and out among them for so many years and had ministered to them in the joys and sorrows of life. The clergy of the city united in extending their congratulations to one who had been the shepherd of the parishes of the city, and the father of the several missions. Under his guidance, lay co-operation had become a realized fact; and a thought which had occupied the mind of the Church had been successfully realized. Attempts of a similar nature had been made elsewhere. Some of them had failed. This had survived many vicissitudes, and had proven the ability of the laity, under proper organization and wise leadership, to do valiant service for the Kingdom of God.

During this period, missions had been founded in destitute portions of the city, children had been gathered into Sunday Schools, and parents had been led by their little children and had found their way into the Church. Three chapels had been built,—St. Andrew's, All Saints', and Grace; also, small churches at Oak Grove, Longworth's and Howard Lake, while those erected before at Hassan and Excelsior had been cared for. To these must

be added the church erected by Mr.. Chamberlain at Minnetonka Mills, which had been restored by the Brotherhood at a cost nearly equal to the original expense. The Cottage Hospital, originally opened in a rented building, was now in its own home, and had cared for thirteen hundred patients, many of them gratuitously. By means of courses of lectures, wholesome information had been disseminated among the masses, and numbers of plain, intelligent people had found in the Church a helpful friend. By the hearty sympathy of the Rector, the reproach had been rolled away from the Church of being the church of the rich, and the Church was recognized as a leader in charitable and missionary enterprises.

During this long pastorate 1415 communicants had been enrolled, 671 persons had been confirmed in the Parish and its Missions; 1384 had been baptized, of whom 297 were adults; and there had been 396 marriages and 651 burials. The total offerings had been \$164,380, of which \$122,521 had been for parochial purposes, \$35,248 for Diocesan, and \$6,611 for general objects.

At the several stations and missions the work had gone on without a break, the past year. The Rev. J. A. Bevington closed his labors as assistant, July 1st, and was succeeded by the Rev. A. A. Abbott, a graduate of Seabury Divinity School. The present year was also marked by the building of a beautiful church at All Saints' Mission at Howard Lake, and the "Welles Pavilion" at the Hospital.

At the annual Parish meeting of 1882, a committee was appointed, consisting of Mr. J. I. Black, Mr. R. S. Goodfellow and Mr. B. Stevens to take into consideration the erection of a new church. This committee reported unanimously on the desirability of undertaking this work. Mr. E. H. Holbrook and Dr. W. D. Lawrence were afterward added by the vestry and a subscription started. A lot was bought on the corner of Ninth Street and Fourth Avenue South, at a cost of \$7,000, and plans were secured to erect a church at a cost of not to exceed \$30,000 with sittings for six hundred, and a chapel to accommodate 250 children.

June 12th, the Rev. E. A. Bazett-Jones succeeded Mr. Abbott as assistant to the Rector, while the work of the parish was fur-

thered by the devotion of Mr. B. P. Runkle as lay assistant, and by Sister Annette and Mrs. Spooner.

From this time until the close of the Rectorship of Dr. Knickerbacker the work of the Parish was carried on with unabated vigor. The work on the new church progressed during the year, and there was every expectation that he would end his days where he began his ministry, in the city which had grown almost from a village to a metropolis, and in a parish which, from a Mission of the Domestic Board, had become the mother and nurse of parishes and missions. In the Summer of 1883 he was elected Bishop of Indiana. He had previously declined the missionary episcopate of New Mexico and Arizona, and he had received a majority of the lay vote and a respectable number of the clergy at the election of a bishop in the Diocesan Convention of Iowa. After considering the providential circumstances of his election, he decided to accept the office as the call of God, and his resignation of the rectorship took effect August 26th, thus completing a little more than twenty-seven years, at that time the longest pastorate in the history of the Diocese.

The remarkable work done by Dr. Knickerbacker, his relation to the Diocese and his personality, demand some further account. He was the trusted friend of Bishop Whipple in the Indian work. His position as Dean of Convocation made him of great assistance in the missionary work of the Diocese. He was an active member of the Board of Trustees of the Bishop Seabury Mission, by whom he was honored with the election of Dean of the Divinity School. He was a member of the standing committee and represented the Diocese in general convention. But first and foremost, he was rector of Gethsemane Church; and he never allowed other relations to interfere with the duties he owed to his flock. In this sphere he developed those qualities which made him a leader and organizer of his future Diocese. It may be said that he was fortunate in his laity. But without direction, these would have been useless. Dr. Knickerbacker knew how to utilize every force in a rapidly growing city. Herein lay his success.

Gethsemane has been fortunate in her four rectors. Dr. Knickerbacker was succeeded September 2nd, 1883, by the Rev. Anson

R. Graves, a former assistant in the Parish. The pastorate of Mr. Graves closed after a little more than six years on December 31st, 1889, in consequence of his election as Bishop of the Missionary jurisdiction of "The Platte." Mr. Graves came to the parish with a full knowledge of all the conditions. Under him the work of church building went on to completion, and the new edifice was first opened for divine worship December 7th, 1884. The work of the Parish and of the Brotherhood was successfully carried on, and the other charities developed. He was often called upon to conduct "Missions," in which he was peculiarly successful. He was consecrated Bishop of "The Platte" January 1st, 1890, and soon left for the field of his labors.

The Rev. Jacob J. Faudé came to his work the 15th day of February, 1890, and rested from his labors on the 2d of April, 1901: "he was not for God took him."

Dr. Faudé found the work of Gethsemane fully organized; but it needed his strong hand to guide the several organizations. During his pastorate "Knickerbacker Hall" was erected in loving memory of the first rector, and through his invitation the general convention held a successful session in Minneapolis in 1896. Dr. Faudé was a brilliant preacher, a leader in the councils of the Diocese, a debater and parliamentarian; and by his wise management and tireless energy brought out, as statistics show, the working resources of the Parish.

After a short interval Dr. Faudé was followed by the Rev. Irving P. Johnson, July 1st, 1901. Under his forceful administration the work of the three former rectors has been carried forward on the lines of his own personality; and Gethsemane has maintained its position in the Diocese as a centre of missionary and aggressive Church work. Improvements have been made and memorials have been placed in the church, and several missions have been cared for by the rector and aided by the Parish.

Other later assistants to the rector have been the Rev. Isaac Houlgate, 1896-1901; the Rev. Homer Hood, 1899-1900; the Rev. Frederick Carman, 1900-1901; Rev. Herbert S. Webster, 1901, and priest in charge from April 9th to June 30th, 1901; the Rev.

Walter W. Welles, 1901-1903; the Rev. D. F. Thompson, 1904-1906.

CHAPTER XXIV

THE ASSOCIATE MISSION AND SHATTUCK SCHOOL, FARIBAULT

On the breaking up of the Chippeway Mission, Mr. Breck returned to his original plan of educational work, which had been in abeyance at the request of Bishop Kemper. Immediately after the Council of 1857, in company with the Rev. Solon W. Manney, chaplain at Fort Ripley, and the Rev. Mr. Peake, Mr. Breck visited several points with a view of selecting an eligible place for educational and missionary church work. At that day Faribault seemed to be the best location for its material advantages. It was also centrally located in respect of several growing towns, and the services of the Church could be carried to a half dozen villages, or more, from this strong center. Work was to begin the following spring. Meanwhile, the Rev. Mr. Manny was appointed by Bishop Kemper, missionary at Faribault, while the Rev. Mr. Breck spent the winter in the East, visiting the many parishes and friends who had generously supported his work at Nashotah, St. Paul, and in the Indian country. The latter part of April he set out to return to Minnesota, arriving at Hastings on the Festival of St. Philip and St. James. The original plan had been for the Rev. Mr. Manney to come to Faribault with Mr. Breck as instructor in the Divinity department. In the East Mr. Breck was joined by the Rev. David P. Sanford of Brooklyn, N. Y., and, as a third clergyman was not thought necessary at the beginning of the work, it was decided that Mr. Manney should remain as chaplain at the Fort for the present. Mr. Breck also brought with him Miss Mary J. Mills, an accomplished teacher, who had been educated at Miss Willard's school in Troy, N. Y. He was also accompanied by three young men who were to enter the preparatory department with a view to becoming candidates for Holy Orders.

On the Monday after his arrival at Hastings, Mr. Breck came to Faribault to arrange for the future work. A meeting of the citizens was called for the 15th of May, at which A. J. Tanner,



THE CATHEDRAL, FARIBAULT Bishop Whipple Memorial Tower



Esq., was appointed chairman and O. F. Perkins, secretary. Mr. Breck laid before the meeting the plans and purposes of the institution, and that two sites had been selected. The College, or male department, was to occupy grounds offered by Messrs. Faribault and Fowler on the east side of Straight river in the upper town; the Seminary, or female department, was to be located in lower town west of the public square. The construction of the Seminary building was to be put under contract within ten days, and an Episcopal church was soon to be erected near.

A committee was appointed at the conclusion of the lecture to solicit subscriptions, consisting of Messrs. Skinner, Levi Nutting and J. B. Wheeler. Among those who were interested was R. D. Mott, Esq.*

In his address Mr. Breck says:

"The University will consist of two departments, a male and a female, occupying two distinct locations.

"The male . . . will be a boarding establishment, in primary, academical, and collegiate courses.

"To this department youth and young men in the town will always have access whilst boarding at home."

The female department was to be open to young children of either sex and young ladies, and it was hoped that it would grow into a seminary for those from abroad.

The Associate Mission now located at Faribault included in its scope missionary work in the Red Field, of which the Rev. Mr. Peake was in charge, residing at Crow Wing, a few miles from St. Columba. We believe it was at the suggestion of the Rev. Mr. Sanford that the work at Faribault was named "The Bishop Seabury Mission" after the first Bishop of Connecticut, and the institution was referred to as

THE BISHOP SEABURY UNIVERSITY.

The original plan of the location of the schools was afterwards changed, and the grounds now occupied by the Divinity School were set apart for the Female Seminary. Of these grounds five acres were the generous gift of Alexander Faribault, Esq. Here

^{*}See the village paper of May 26th, 1858. "The Episcopal University at Faribault in charge of the Associate Mission of Minnesota."

Mr. Breck built the "Mission House" for his own residence, where also the teachers and the candidates for the ministry resided. The Primary School was located on two lots on the northeast corner of the block now occupied by the Central School, while another "Mission House" occupied a lot on the same block, facing the south, and cornering on the school grounds. One of these lots was the gift of Mr. Faribault, who was always a friend of the Mission, though a Roman Catholic and a devoted member of his church. Of the original site of the future college where Shattuck School now stands, two and a half acres were the gift of P. N. Paquin, Esq., one of the early town proprietors; two and a half acres, the gift of D. F. Faribault, Esq.; the same amount, the gift of Felix Paquin, and the remainder at one thousand dollars, was the purchase of the Misses Edwards of New Haven, Conn. These have been enlarged from time to time by purchase to the present ample domain by the foresight of the present Rector of Shattuck School, the Rev. Dr. Dobbin.

June 3d, 1858, the "Faribault Episcopal Institute" of the Bishop Seabury University was opened with fifteen pupils in rooms over the store of Messrs. Faribault and Young, facing the present park in the south part of the city. The first teachers were the Rev. D. P. Sanford, Miss Mary J. Mills and Miss Mary J. Leigh. The staff was increased in the fall term by the addition of Geo. C. Tanner and Samuel D. Hinman, and the following year by James Dobbin. Three young men in the mission family were Postulants. This number was increased from time to time by those who were seeking a gratuitous education. George Barnhart, George C. Tanner and Samuel Dutton Hinman were candidates for Holy Orders, and were engaged in teaching in the school while pursuing theological studies.

The first school building of the Bishop Seabury Mission was opened for use on Sunday, the 22d of August. It was a plain building of wood, with upright boarding and battens, in the "early pointed Minnesota style," and was used for church services on Sunday, as well as for school during the week. An appropriate discourse was delivered on the occasion of the opening by the Rev. Ezra Jones of St. Peter on "The Connection of

Sound Learning and True Religion." This building was enlarged soon after by an extension of thirty feet, the original building being fifty feet in length by twenty-one in width. This included a chancel across the east end, ten feet deep, which, when not used, was closed by curtains. The fall term opened in the new building the 9th of September.

An address was also made by Mr. Breck at the opening of the building, from which we quote the following pregnant words: Referring to the liberality of citizens and of friends abroad and to the conveyance of the gifts of land now consummated, Mr. Breck says:

"This University, . . . will yet prove the honored instrument of Faribault's fame throughout the length and breadth of our land. The presence of this institution has already made Faribault known to thousands abroad, who would otherwise have had no special interest in her."

The school supplied a need at that day and rapidly grew in favor. Sixty-seven pupils were enrolled during the fall term, and at the close of its fifth term numbered one hundred and two pupils. The entire number of different pupils enrolled during the school year 1858-9 had been one hundred and sixty-seven. Of this number one hundred and thirty-four were present at the first anniversary of the school on the 17th of August, and marched in procession from the school building to the "Mission House on the Hill," near the present site of Seabury Hall, where the Rev. D. B. Knickerbacker of Minneapolis delivered the first anniversary address beneath the overshadowing forest trees.

The High School was now organized as a distinct department of the university, two candidates for Holy Orders were matriculated, and three members of the High School, with the ministry in view, were matriculated as members of the Mission. These were addressed by the Rev. Solon W. Manney, who had succeeded the Rev. Mr. Sanford as Instructor in Divinity. The educational staff for the first year consisted of the two clergy of the Mission and four teachers, two male and two female, with four pupil assistants. George C. Tanner was appointed Headmaster, and had charge of the Latin and Greek classes.

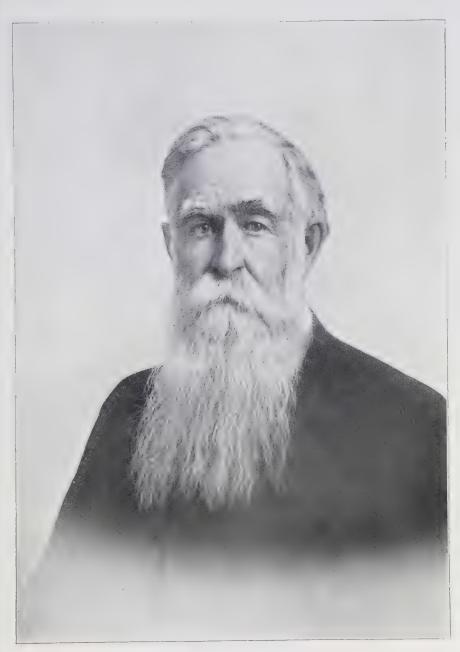
The daily routine was after this fashion: Mr. Breck sat in the large study during the entire day attending to the details of the school, administering the discipline, dismissing the classes and carrying on the correspondence, as the Mission depended for its support on the daily mail. Mr. Breck met his class in theology at the quiet hour of six in the morning, when he was usually free from interruption. As the students in divinity were occupied in teaching during the day, they necessarily recited at the close of the school session. The other young men of the Mission, who had been received as Postulants, gave in return several hours daily to such duties as each was best fitted for.

The following year, 1859, the staff of teachers was increased by the addition of James Dobbin, A. M., who remained one year. Mr. Dobbin subsequently returned to Minnesota, entered the Church, became a candidate for Holy Orders, and later Rector of Shattuck School.

BISHOP WHIPPLE AND THE BISHOP SEABURRY MISSION

On the arrival of Bishop Whipple, in 1860, he found a large and flourishing day school and two candidates ready to pass their canonical examination for Holy Orders. Definite plans had been formed for the gradual development of a school for boys, a school for girls, a theological school, and even a university. The Bishop at once entered with all the earnestness of his hopeful nature into the work, though he saw the necessity of modifying the plans of the founder. As a first step he secured a legal organization.

The articles of incorporation as, "The Bishop Seabury Mission," bear the date of May 22d, 1860. The incorporators were Henry B. Whipple, James Lloyd Breck, Solon W. Manney and E. Steele Peake. The object of this association was declared to be "The diffusion of religion and learning according to the principles of the Protestant Episcopal Church." Its charter provides that the Bishop of Minnesota shall be ex-officio president, and that the board may be increased from time to time to any number not exceeding twenty, who shall hold their office permanently. It en-



REV. JAMES DOBBIN, D. D. Rector of Shattuck School $$^{\pm 67}$$





SHUMWAY MEMORIAL CHAPEL





Morgan Hall

SHATTUCK SCHOOL, FARIBAULT Shumway Gymnasium

Johnston Armory



ables the trustees "to receive, hold and apply gifts for religious and educational purposes, to purchase, hold and convey real and personal estate and to perform all offices incident to such a corporation."

The property acquired by Mr. Breck and held by him in trust was conveyed to "The Bishop Seabury Mission" for the purposes mentioned. The trustees continued the Mission School in its original form as a day school with little change. They decided that the educational work should not be forced into a university in name only, but should have a natural development. Instruction was given in the branches usually taught in secondary schools, and pupils read the amount of Latin and Greek required for college entrance. These were mostly young men who had the ministry in view and were members of the Mission. The other pupils were the boys and girls of the town, with an occasional pupil from outside. This school, with the modification to be mentioned shortly, continued for several years. In his Council Address for 1867 Bishop Whipple says: "The Parish School has had during the past year three departments with an average of about one hundred pupils. These schools have already given over seventy-five teachers to the common schools of the State." In 1868 the Bishop says: "Our Parish Schools have been blessed in the Christian nurture of the children, and have had the good wishes and patronage of many of other communions."*

July 17th, 1862, the cornerstone of the first permanent building was laid by Bishop Whipple at the anniversary of the Bishop Seabury Mission. It stood west of the present Shattuck Hall, and was known as "Seabury Hall." It was ready for use in the fall of 1864, at which time the Divinity Students, who had been domiciled in private houses in the town, took up their abode within its walls. In his Council Address for that year the Bishop says:

^{*}It should be said that many free pupils were educated in the Mission School, especially children of the soldiers in the Civil War. We object to the term Parish School until after the separation of Shattuck and St. Mary's."

"By the mercy of God we have been able to erect, at a cost of ten thousand dollars, our first Divinity Hall. It was the gift of a few individuals, who wished their names unknown, but whose reward, I trust, is in Heaven. It is built of stone, three stories high, with a front of seventy-five feet; and the work is of the most substantial character. We have also purchased a valuable library for the use of the institution. It had originally belonged to Kemper College and was by them sold, and became the property of St. Paul's College, Palmyra, Mo., who again sold it to private individuals to liquidate debts. It was unexpectedly offered to myself, and I felt that it was proper to appeal to the Church to aid me in the purchase."*

The library was further increased during the Bishop's visit to England in 1864-5 by the addition of many volumes of the standard English Divines. In his Council Address for 1866 he says:

"The Bishop Seabury Divinity Hall is complete, furnished, and has a valuable library of 4,500 volumes. The Bishop of Chester, Rev. Dr. Jacobson, the Parish of St. Giles, Professor Goldwin Smith, and a few other friends in Oxford, presented me with valuable copies of the works of English divines. The Emperor of Russia, through my friend, Hiram Sibley, Esq., presented me with the valuable copy of the 'Codex Sinaiticus'."

To this was added about that time the gift of the well selected library of the Rev. F. J. Warner of Rhode Island.

"We have about one hundred and twenty-five acres for our Divinity Hall, Boys' School, College, Girls' School, Bishop's residence, Orphans' Homet and Church Cemetery, all of which is paid for. It is my purpose to open a

ST. MARY'S HALL

during the present year, for the training of the Daughters of the Church. Until our other plans are completed, the Girls' School will be held in my own house, with an efficient corps of teachers, and with all the safeguards of a Christian home.‡

"I have kept two objects steadily in view: The foundation of a training school for the sacred ministry, and the promotion of plans to win the masses of the people to the Church."

Not long after the removal of the Bishop to Faribault and the incorporation of the Seabury Mission the trustees found a de-

^{*}Council address of 1864. †Some changes in plans took place afterwards. The gift of Mr. Alexander Faribault for the Bishop's residence was conditional upon its occupancy. ‡Council address of 1866.

mand pressing upon them to receive a few boys from other parts of the state, and thus to lighten the expenses of the Divinity School. From the beginning advanced classes had been instructed according to the need of the pupils. Until 1865 the educational work was conducted in the building which served for school and chapel. In 1864, on the opening of Seabury Hall on the present Shattuck grounds, a few more pupils from outside were added to the small number previously in attendance as boarders in the Hall. In the summer of 1865* a small building of wood was erected for a school room on the Shattuck grounds, and the Rev. Geo. C. Tanner placed in charge as Headmaster, with competent assistants. The nucleus of the school was still the young men who were pursuing studies preparatory to theology. Among these were Messrs. Millspaugh, Knowlton, Crump, Plummer and others, who have since given full proof of their ministry. While there was no formal catalogue at that early day, the course of study was in accordance with that of the best schools and the needs of those who came to us. While Mr. Tanner was the head of the work of the Grammar School during the day, as Rector of the School, the Rev. E. S. Thomas, who was in residence in the Hall, was responsible for the discipline and care of both departments, in the Hall, and outside of school hours. At this time the Grammar School enrolled fifty pupils, including the day scholars, of whom seven were preparing for the ministry. After this separation the graded schools of the parish remained under the supervision of the rector, Dr. Breck, with the Rev. William J. Johnstone as superintendent, and were carried on in the old chapel, or school building, which had been enlarged from time to time to accommodate the needs of the school and the growing parish. These, again, were divided into a grammar department, with only young ladies, the intermediate department for both sexes and the primary school. The number of pupils in the grammar department was sixty; in the intermediate department, forty-four; in the primary, seventy-five. The teachers were Miss S. P. Darlington, Miss Mary J. Leigh, Miss Hannah DeLancey, Miss Augusta E. Bemis and Miss Ida Dale. The

^{*}The Grammar School was reorganized this year.

number of boys in the Grammar School as boarders for the year 1865-6 was about twenty-five, exclusive of the young men of the Mission preparing for Holy Orders.

Tuesday morning of Holy Week, 1866, soon after midnight, the "Mission House," on the present Seabury grounds, where Dr. Breck resided, was entirely destroyed by fire, with all his valuable records and private papers. This led to a further change at Seabury Hall. Dr. Breck was now made Dean of the Hall in residence, Professor Thomas resigning his wardenship and removing into the town.

At the anniversary exercises of the schools of the Bishop Seabury Mission, July 26th, 1866, between three and four hundred children assembled on the grounds now occupied by Shattuck School. The same day Bishop Whipple "laid the cornerstone of a separate hall for the Grammar School."* The address on this occasion was delivered by the Rev. E. S. Thomas of Seabury Divinity School and was historical. At the close of the exercises the degree of Bachelor of Divinity was conferred for the first time by the Bishop Seabury Mission, the candidates being the first three graduates, George Clinton Tanner, Samuel Dutton Hinman and George Brayton Whipple; and the same honorary degrees were conferred upon Solomon S. Burleson, Samuel Wardlaw and William J. Johnstone, who had pursued their studies in part at Seabury.

In the fall of 1866 an attack of bronchitis compelled the Rev. Mr. Tanner, who had been in the school from 1858, to resign the headmastership.

Dr. Breck continued as head of all the educational work of the Bishop Seabury Mission, with the title of Dean, until the summer of 1867, residing in Seabury Hall. On the resignation of Dr. Breck and his removal to the Pacific coast the educational work of

SHATTUCK SCHOOL

was rearranged and placed in charge of the Rev. James Dobbin, A. M., who had returned to Minnesota in 1864, and became a can-

^{*}The Bishop's Diary. The location of this building, which was farther east, was changed to the present site of Shattuck Hall.

didate for Holy Orders, having completed his studies, was ordered deacon and appointed "Warden of Seabury Hall," including the oversight of the divinity students and the care of the boys in the Grammar School. He was a graduate of Union College, Schenectady, N. Y., under the venerable Dr. Nott, and while pursuing his studies in theology was one of the teachers in the Grammar School.

The school year for 1866-7 opened with encouraging prospects. Seabury Hall was full to overflowing, and a temporary building of wood was soon filled, and a number of applicants could not be received. It was therefore decided to build a hall the coming year for the exclusive use of the Grammar School if the necessary funds could be raised. The foundation of such a building had been laid in 1866 and named Shattuck Hall, from Dr. George C. Shattuck of Boston, who had given a considerable sum for this purpose, and whose generosity enabled the Bishop to begin the work. There was also an increase in the teaching staff, proportionate to the needs of the school. The Rev. James Dobbin, A. M., was rector and instructor in the Latin language and literature; M. D. L. Collister, A. M., in Greek; the Rev. Charles Hurd Plummer, B. D., in Mathematics; F. C. Coolbaugh, A. M., in English and elocution, and Mr. T. G. Crump, drillmaster. Two or three of the senior students in theology were employed a part of the time as tutors.

The Bishop Seabury Mission had now acquired forty-five acres of land, with the intention of dividing it between the Theological Seminary and the Grammar School. The purpose was to erect suitable buildings for the Grammar School, leaving Seabury Hall for the use of the divinity students. The original plan contemplated a university, and the school was known as the "Bishop Seabury University." At the wish of Bishop Whipple this ambitious title was wisely given up, and the name changed to the "Bishop Seabury Mission," though the quality of the work done would compare favorably with that in other new colleges in the West. It was the intention to have the schools closely connected, thereby rendering each other mutual assistance. At an early day, as we have seen, much of the teaching was done by candi-

dates for Holy Orders. It was the policy of the administration to have the school grow into a college, and not to make it a college merely in name. Changes would be made as circumstances

prepared the way.

The same year the school experienced a serious loss in the burning of the school building which had served for school and chapel. This was of wood, one story, and had been erected in 1865 at the reorganization of the Grammar School. The accommodations had been inadequate before the fire, and many applicants had been refused. The students were therefore subjected to great inconvenience at an inclement season. In the spring of 1868 the first permanent building for the exclusive use of the Grammar School was begun, and in honor of Dr. George C. Shattuck was named Shattuck Hall. Naturally enough the name came to be applied to the school itself. It was erected largely from the proceeds of certain coal lands donated to Bishop Whipple by Dr. Shattuck of Boston for his work. Shattuck Hall was ready for occupancy about Christmas following. The first floor was used for a school room, and the recitation rooms were on the floor above. The third floor was used as a dormitory. With Seabury Hall there was room for seventy boarders, and the school room could seat twenty-five day pupils additional.

The military feature of Shattuck School was one of those incidental facts which so often arise unexpectedly and shape the future of institutions. Among the early students of the Mission was one who had enlisted in the Civil War and had gained some knowledge of military tactics. As much, perhaps, for pastime as for any other reason, young Crump, afterwards the Rev. Thomas G. Crump, formed the pupils of the school into a military organization. Whatever "Tommy" undertook he seldom failed to accomplish. At first the boys used sticks for muskets. So great was his success that when the act was passed by Congress allowing each State to have an army officer to teach military science Bishop Whipple made application to the War Department to secure the appointment for Shattuck School. In 1868

^{*}Military drill was instituted in 1866.

Major A. E. Latimer, U. S. A., was detailed for this duty, and was the first commandant of the school. In 1871 Shattuck received a grant of 120 stand of arms and two field pieces. This was the first detail and the first grant made to any institution of learning.

During the summer of 1869 the Phelps Library Building was erected from the proceeds of a legacy left the Mission in 1868 by Mrs. Lucy C. Phelps of Winsted, Conn. The building was intended for a library for the Divinity School, and was divided into two compartments for recitation rooms. After the removal of the Divinity School the building was given to Shattuck and afterwards enlarged, and is now known as "Phelps Cottage." It has rooms for students and a resident teacher.

The winter of 1869-70 was spent by the Bishop in the south of Europe. At Mentone he chanced to meet his friend and former parishioner, Mrs. Augusta M. Shumway of Chicago, who became deeply interested in his work. In memory of a beloved daughter in Paradise, Mrs. Shumway pledged the Bishop the sum of twenty thousand dollars for a chapel for the boys' school. The offer to build was made in a season of great financial prosperity. Then came the "Great Chicago Fire." Most persons would have felt that the loss of all income by this calamity would have released them from the pledge. To the lasting honor of the worthy giver, we quote the words of Bishop Whipple in his Council Address.*

"It was for God; and loving faith made it a joy to carry out the plan by personal sacrifice. I rejoice in the building of this Memorial of one of Christ's little ones, who is of those 'who follow the Lamb whithersoever He goeth,' because it will always tell the Diocese of the blessedness of that faith which builds for God."

The cornerstone of the "Memorial Chapel of the Good Shepherd" was laid by Bishop Whipple June 21st, 1871, in the presence of the Rector, Mrs. Shumway and a large number of distinguished guests and friends. The address was made by the Rev. George L. Chase. The chapel was consecrated September 24th, 1872. The cost of completion was about thirty thousand

^{*}Journal of 1872. The office of Head Master is created this year.

dollars. The windows were made in England, the font in Italy. No expense was spared to make the "Memorial Chapel" complete in all its arrangements. The day of the consecration brought together many distinguished guests and friends of Mrs. Shumway. The sermon was by Bishop Whipple.

THE BURNING OF SEABURY HALL.

During divine service at the Cathedral Thanksgiving Day, 1872, in the absence of nearly all the members of the school, Seabury Hall was burned so that only the walls remained. This painful event was a great loss to the Bishop, who had borne the financial burden of its erection, and also to the schools, which could ill afford the loss, and consequently to the Rector in carrying on his work. This event also was an important step in further changes in the development of the educational work. The separation of the Divinity School from Shattuck became a necessity. Temporary arrangements were made for the students for the remainder of the year, and the following spring and summer "Whipple Hall" was erected with the proceeds of the insurance, and opened in the fall of the same year. The seeming disaster proved a blessing in disguise. Shattuck School had passed beyond the period when union was desirable, and Seabury, on the other hand, derived advantage from the separation. Shattuck School was already in the forefront of boys' collegiate schools, and with a staff of efficient teachers had become the leading pre paratory school of the Northwest.

The burning of Seabury Hall was a great inconvenience to the school the rest of the year, since it was the residence of the Rector and of some of the cadets, as well as of the divinity students. Some of the students lost all their books and clothing. For other reasons it was hard to bear the loss of so valuable a property, hallowed by so many associations of the living and the dead. The panic of 1873 added to the perplexities of the Bishop, and the completion of buildings involved a heavy debt, which burdened the Mission for years. This, amounting to thirty thousand dollars, was paid by the trustees and a few faithful friends of the Mission. "I doubt," says Bishop Whipple, "if any Diocese in

the United States can show such a record of confidence and love."

In honor of Bishop Whipple, the new building erected in 1873 to take the place of Seabury Hall, was named "Whipple Hall." For many years its parlors were used for receptions, and it contained the Rector's rooms and dormitories for forty or fifty students.

In a northern climate one of the greatest needs is a suitable place for indoor recreation in the winter months. Without such a place the military drill could not be kept up. Meanwhile temporary expedients had been resorted to until 1880-1, when the Rector made a successful effort to erect a permanent building of stone, named in honor of the Rev. Solon W. Manney, D. D., one of the founders of the Mission, "Manney Hall." About onehalf the cost of its erection was contributed by friends and citizens of Faribault, and the remainder was paid out of the income of the school. Indeed, the entire earnings, after paying the current expenses, have been used for improvements. "Manney Hall" supplied a two-fold need. It was used for a drill hall and also for lectures and for commencement exercises, while the ground floor was devoted to the sports of the boys. This building was burned in the fall of 1803, and a new one of somewhat larger ground dimensions was erected in its place, of a single story. This, however, was never completed according to the original plan, the school having outgrown it. This want was supplied by the generous gift, in 1907, of about \$70,000 by Mrs. Johnson of Berkley, California, a former resident of Minnesota, and also her two sons, S. O. and W. P. Johnson, named in loving memory of the husband and father, the "Samuel S. Johnson Hall." This enlarged armory has been erected according to plans entirely new, and is worthy the institution and its generous benefactors.

From the time of the building of the chapel in loving memory of her daughter, Mrs. Shumway* manifested an increasing interest in Shattuck School, visiting it nearly every year, and adding to the chapel or its grounds something of beauty. Her death occurred in 1884 in consequence of being thrown from her carriage

^{*}Afterwards Mrs. Huntington.

while on a visit to Colorado. After her death it transpired that she had devised in her will the munificent sum of \$200,000 for the benefit of Shattuck School, and an additional amount of \$100,-000 to the Divinity School. In each case one-half of the bequest was to be expended in the erection of a building,—that for Shattuck School being a memorial to her husband, to be known as "Shumway Hall," that for Seabury to be a memorial to her father, and to be called in honor of him "Johnstone Hall." The remaining portion in each case was to be invested as a permanent endowment, of which the income shall be used for half scholarships for the benefit of deserving students needing help. This was the largest and noblest gift ever made to a church institution in the Northwest up to that time, perhaps even to the present, and one which will make the name of the donor memorable in the history of the Church for all time. Shumway Hall was opened for use in the fall of 1887. It contains the Rector's offices, parlors, two study halls, recitation rooms, laboratory and auditorium with sittings for six hundred. On the completion of this building the temporary structure of wood, which contained the general study and rooms for school work and offices, was removed to the south part of the grounds, enlarged and fitted up with rooms for students and for a resident teacher. This is now known as "The Lodge."*

After the building of Shattuck Hall, the dining room, which had been at first in Seabury Hall, was removed to the basement of the new building and rearranged and enlarged from time to time as the numbers increased. But the refectory was overcrowded and unworthy the school. During his visit to England in the fall of 1888, Bishop Whipple received from his friend Junius S. Morgan, Esq., of London, England, the gift of \$50,000 for Shattuck School. This was devoted to the long-felt need of a suitable refectory. The foundation was laid in the fall of 1888, and the building rapidly pushed forward to its completion, and was ready for use at the opening of the school in 1889. The building is

^{*}Dr. Dobbin asked me how the building should be designated. In allusion to Cowper's lines, "Oh for a lodge, etc.," as the building then was surrounded by wood, I said, "The Lodge." The designation has remained.

about 40x80 feet, with rooms for students on the second floor, and is connected with Shumway Hall.

In the summer of 1906 a gymnasium was begun, which was completed the following year. This is absolutely fireproof; was erected through the generous gifts of former students and friends, and formally presented in the name of the Alumni by the Rev. Mr. Thurston at the commencement of 1907. Besides a swimming bath it contains the general offices, and rooms for teachers, and students, and recitation rooms. The entire series of buildings, the Samuel S. Johnson Armory, the gymnasium, Shumway and Morgan Halls, are connected by corridors. Adjoining Morgan Hall on the west is the "Smyser Memorial," erected in 1889 in memory of Harry B. Smyser, a former cadet of the school, by his mother, Mrs. T. H. Smyser, and his grandmother, Mrs. Swett of Glyndon, Minn. This contains a suite of rooms for the matron and rooms for students, and is temporarily used as an infirmary. This will in the near future, it is hoped, connect with another hall for social uses, parlors and hospital.

Other buildings for school use are the Whitney Cottage, the chaplain's house, the commandant's residence and the "North" and the "South Cottages."

Continued applications to receive pupils too young for Shattuck led the Rector to open in 1902 an institution for boys of six to twelve years of age. The number is limited [1907] to twenty-six. The grounds are about a mile north of Shattuck School, on a point of the bluff commanding a view of the valleys of the Cannon and the Straight river. The building is complete in all its arrangements and is a lovely home for young boys.* The boys are taught manual training and military drill, and at the required age, after having completed this course of study, pass on to Shattuck.

In 1907 Dr. Dobbin completed his fortieth year as Rector and head of Shattuck School. Every building now standing on the grounds [1908] has been erected under his personal supervision. To the oversight of this important work he has given days and

^{*}From the first under the charge of Mr. and Mrs. Jenkins. [1909]

nights of constant thought. The summer vacations have been devoted to the erection of buildings or to plans for extending the usefulness of the school. In the early days he discharged the duties of Rector, headmaster, financial manager and instructor. Few educators in our church schools, perhaps none, have served so many years, or filled successfully such varied positions.

The commandants at Shattuck have been: Thomas J. Crump; Major A. E. Latimer, U. S. A.; Lieut. Colonel Robert N. Scott, U. S. A.; Capt. James W. Lancaster, U. S. A.; Lieut. Henry C. Danes, U. S. A.; Capt. Charles A. Curtis, U. S. A.; Asa T. Abbott, U. S. A.; Maj. Lewis C. Lawton, U. S. A.; Maj. Edwin P. Andrus, U. S. A., now Colonel Andrus [1909].

The headmasters have been: George E. Wiley, George H. Davis, M. S. Heard, Rev. George H. Davis (2d time), George H. Bliss, Rev. J. W. Colwell, E. Webster Whipple, John R. Richards, Harry E. Whitney, J. H. H. Lyon.

Of these we may mention for their efficient and faithful services the Rev. George H. Davis, E. Webster Whipple, Harry E. Whitney and J. H. H. Lyon, the present master. After serving for six years, Mr. Whipple resigned in 1893 and passed away the following year, greatly beloved and universally esteemed. Mr. Whitney entered school as a pupil in 1866, and, after graduating at Trinity College, returned to Shattuck, where he has served continuously as instructor, headmaster, precentor and in other ways too numerous to mention.

The history of Shattuck School would not be complete without honorable mention of William Wirt Champlin, A. M., instructor in mathematics, 1871-1891, a period of twenty years. Prof. Champlin was born in 1833, a native of Wickford, R. I., and the life-long friend of Bishop Thomas of Kansas, also a native of the same town. His ability as an instructor in his favorite branch was recognized by Harvard, West Point, Amherst, Johns Hopkins, Dartmouth, Troy Polytechnic, University of Michigan, and Yale University, the latter conferring on him the degree of A. M., though not a graduate of any college. Dartmouth conferred on him a similar honor in 1877. The proof sheets of Wentworth's Text Book were sent him for revision and correction. He did much to add to the early reputation of Shattuck as teacher and disciplinarian. A certificate from him was a passport to entrance in college in his department.

In 1892 Prof. Champlin resigned his position at Shattuck for a similar one at Salina, Kansas, and died at Wickford, in 1901.

In 1905 Shattuck School, which had been under the Bishop Seabury Mission, was incorporated with its own board of trustees.

The first Board of Trustees is as follows: Rt. Rev. Samuel Cook Edsall, D. D., Rev. James Dobbin, D. D., Rev. Theodore P. Thurston, Mr. Benjamin B. Sheffield, Mr. John H. Rich, Mr. Walter F. Myers, Mr. Alvin H. Poehler, Mr. Ernest L. Welch, Mr. Walter D. Douglass.

CHAPTER XXV

THE ELECTION OF THE FIRST BISHOP. THE CON-VENTION OF 1859

This convention, like the preceding, met in St. Paul's Church, St. Paul. Nineteen presbyters and one deacon were now canonically connected with the Diocese. There were twenty-three organized parishes, all of which but one were represented by lay delegates. The convention met the 29th of June, the Rt. Rev. Jackson Kemper, D. D., the Missionary Bishop, in the chair. This being also the day appointed, St. Paul's Church was consecrated, after which the convention was called to order by the Rt. Rev., the President, and the list of the clergy and parishes entitled to seats in the convention was called in order of residence and organization.

The convention then took a recess until three o'clock in the afternoon, when the Bishop delivered his annual address, from which we make two or three extracts.

"Having accomplished to some extent the mission conferred upon me in the year of our Lord 1835, I intend, with divine permission, to resign the office of Missionary Bishop, at the approaching general convention of the American Church. I have almost reached the age of three score years and ten; it appears reasonable, therefore, that I should hereafter, if life and health are prolonged, limit my sphere of action to Wisconsin, to which I am necessarily bound in consequence of having accepted the office of Diocesan thereof, and which now requires all the time and attention I can possibly bestow upon it."

After an interesting account of his visitations and official acts in the Diocese, Bishop Kemper says;

"I am under promise, with divine permission to visit Kansas before July has elapsed.

"It is probable, however, that before leaving Minnesota I shall have time

to attend to a few urgent calls, as my jurisdiction necessarily continues until the consecration of the Bishop you expect to elect this week."

At the close of the Bishop's address the Rev. Mr. Chamberlain moved that the convention proceed to the election of a bishop.

A substitute for this resolution was carried, making the election of a bishop the special order for half-past four o'clock, and to continue as the special order until an election is made.

Pending the hour Mr. Chamberlain moved;

"That this convention do hereby pledge whomsoever may become the Bishop-elect of this Diocese, by the action to be had at this convention, the sum of \$2,000 yearly salary."

Mr. H. T. Welles moved to amend by substituting the sum of \$1,500 which was carried on the third day, as a substitute for the original motion.

The following parishes, organized since the last convention, were admitted into union with the Diocese, and were represented by lay delegates, except Trinity Church, Stockton and St. John's, Minnetonka;

St. Mark's Free Church, North Minneapolis; Christ Church, Red Wing; Trinity Church, Stockton, Winona county; St. John's Church, Minnetonka; Church of the Good Shepherd, Faribault; Trinity Church, Orono, Sherburne county; Trinity Church, Anoka.

The time for the special order, the election of a bishop, having arrived, after a few moments spent in silent prayer, the clergy proceeded to nominate by ballot, which resulted in eighteen votes cast, of which the Rev. John Ireland Tucker, D. D., of Troy, N. Y., received eleven; the Rev. Andrew Bell Paterson, D. D., three; the Rev. Alexander H. Vinton, D. D., two; the Rev. Abram N. Littlejohn, D. D., one, and the Rev. Henry B. Whipple, one; the Rev. Dr. Tucker receiving a majority of the clerical vote.

The convention then adjourned until nine o'clock Thursday morning to enable the Laity to consider and consult in regard to the candidate nominated by the clergy. It remained to be seen whether the lay delegates would confirm the choice made by the clergy.

All that need be said here is that the Rev. Dr. Tucker was the candidate of the friends of the Bishop Seabury Mission. Dr. Tucker was the author of the well-known hymnal and in favor of Free Churches.

Wednesday evening and Thursday morning was a period of anxious suspense on the part of the clergy, who desired to see the Diocese fully organized with its own bishop. The time was occupied in conversing with delegates and discussing the question of the fitness and the availability of different eminent clergy. The Rev. Dr. Coxe, afterward Bishop of Western New York, was spoken of, but it was stated by one of the leading lay delegates that he would not be likely to accept if elected. When the convention assembled, after reading the minutes of the preceding day, the list of parishes was called, when of twenty-one parishes voting there were ten ayes and eleven nays, the vote being taken by parishes and not by individuals.

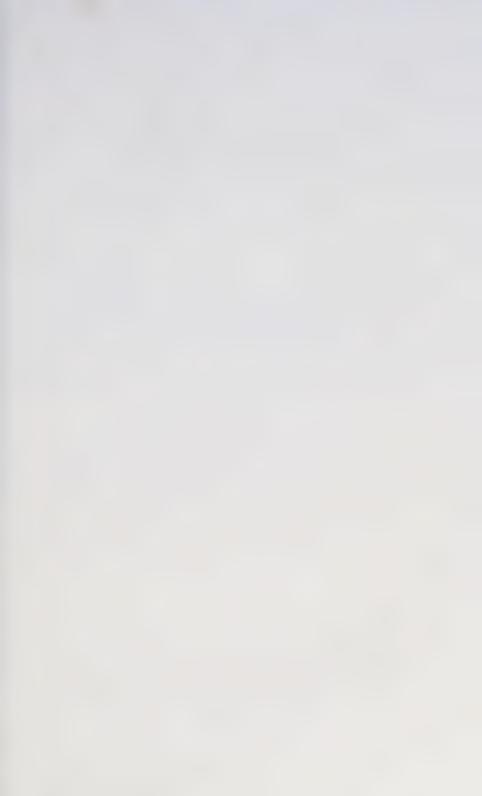
Thereupon a second ballot of the clergy was taken, with the result that of eighteen votes cast Dr. Tucker received eleven; Dr. Paterson, six, and H. B. Whipple, one. The choice of the clergy was again the Rev. Dr. Tucker.

The choice of the clergy being reported, the Laity proceeded to cast their ballots for the nomination, with the result that of twenty-one parishes voting the yeas were ten and the nays were eleven.

The nomination of the clergy had been rejected by a single vote.

It was now evident that the Rector of the Church of the Holy Cross, Troy, could not be elected.

When the convention assembled in the afternoon, on motion of the Rev. Dr. Manney, the clergy retired for consultation, with a view to the nomination of a bishop. There seemed to be no available man before the convention who could receive a majority of the votes of both orders. Dr. Coxe, then a prominent presbyter in Baltimore, well known as a writer and the author of "The Christian Ballads," would have been acceptable to both sides, but one of the leading delegates of Christ Church, who personally knew Dr. Coxe, assured the convention that Dr. Coxe would not be likely to accept the office if elected. It was a critical moment in the history of the Diocese. The convention could ill afford to run any risk or to leave the question open for another year. The work of the Church was suffering for want of





RT. REV. H. B. WHIPPLE, D. D., LL. D.

a resident bishop. To a large extent every clergyman seemed free to do what was right in his own eyes, to organize work on lines of his own choosing without any visible bond of unity.

When the clergy had retired to the residence of Capt. N. J. T. Dana, near the church, they knelt in silent prayer that the Holy Ghost would show them the man of His choice for the office of Apostleship in the Church in this Diocese. And when they had prayed Mr. Manney stood up and said that he had observed through the entire ballot that one vote had been cast each time for the Rev. H. B. Whipple of Chicago. If the brother who cast the vote was present, would he tell the brethren who this Henry B. Whipple of Chicago was.

When Mr. Manney had sat down, after a moment of silence, Dr. Paterson arose and said that the Rev. Mr. Whipple was the Rector of the Free Church of the Holy Communion in Chicago. Mr. Whipple had visited St. Paul the year before, and had also met the Rev. Mr. Gear. When Dr. Paterson was in Chicago, some time before the convention, a gentleman asked him whom he was going to vote for for bishop. The doctor replied, "I don't know." The gentleman said that he did not know of any man better fitted to be the Bishop of a Western diocese than Mr. Whipple, and were he a member of the convention he should vote for the Rector of the Church of the Holy Communion. It was no doubt in consequence of this conversation that Dr. Paterson cast his vote for Mr. Whipple, and that he was able to give the brethren the requisite information. An informal ballot was taken on the spot, and it was decided to present to the Laity the name of the Rev. Henry B. Whipple of Chicago.

On the return of the clergy the president called upon them to make a third nomination. A formal ballot was then taken, with the result that of eighteen votes cast the Rev. Henry B. Whipple received fourteen and the Rev. Dr. Paterson four. The Rev. Mr. Whipple was the choice of the clergy.

Immediately upon hearing the result of the clerical ballot, at the suggestion of Judge Wilder, the Laity withdrew for consultation.

It was, perhaps, Captain Dana who informed the Laity of the work Mr. Whipple had done in building up a Free Church in Chicago, and of his peculiar fitness for pioneer work and for work among the laboring classes, as shown in the shops among the railway employees. We remember the intense interest with which the lay delegates listened as Captain Dana, in a few well chosen words, paid a happy tribute to the character of the Rector of the Church of the Holy Communion in Chicago, his previous training, his work as a clergyman and his fitness for the office, which quite won the heart of every delegate present; and the Laity, to a man, concurred on the spot in the choice of the clergy.

On their return to the convention a formal ballot was taken, with the result that of twenty-one parishes voting there were twenty-one ayes.

The president then announced the happy result that the REV. HENRY BENJAMIN WHIPPLE OF CHICAGO WAS DULY ELECTED BISHOP OF THE DIOCESE.

On motion of Mr. Iglehart the choice was made unanimous without a dissenting voice.

On motion of the Rev. Mr. Breck the chair appointed the Rev. Mr. Gear and the Rev. Drs. Paterson and Van Ingen a committee to notify the Rev. Mr. Whipple of his election, and to request his acceptance of the same.

The following is the reply;

Adams, Jefferson Co., N. Y., July 12, 1859.

REVEREND AND DEAR BRETHREN:—After mature deliberation and earnest prayer to God, I have decided in humble reliance upon Divine grace, to accept the solemn trust to which the Diocese of Minnesota has elected me.

I have nothing to bring you but an earnest and hopeful heart and a hearty consecration of myself to the service of our Lord and Saviour Jesus Christ.

To you, my brethren, I shall often look for sympathy and help amid the cares, labors and responsibilities of the Episcopate. There will be no labor or trial too great if God strengthens us. If our hearts are knit to Christ by a living faith, we shall be united to each other, and the Holy love learned of Him shall win many a tempest tossed and weary soul to the refuge of the Church.

Pray for me that I may be strong by the help of God, to labor in upbuilding the Redeemer's Kingdom. With loving regard

I am Your Brother in Christ,

HENRY B. WHIPPLE.

To the Rev. E. G. Gear, Rev. J. V. Van Ingen, D. D., Rev. A. B. Paterson, D. D., Committee, St. Paul.

In his "Lights and Shadows of a Long Episcopate" Bishop Whipple has told us briefly of the time when his attention was called to the subject of religion. The Bishop once dictated to the writer other circumstances which gave a coloring to the simple facts, as he has chosen to relate them, which we need not repeat here. There remains, however, one more link to add to complete the chain of events which led to this remarkable election,—a series of events as remarkable as the long and useful life which crowned them. The incident will be found in the History of the Diocese of Western New York, by the Rev. Charles W. Hayes, D. D.

"In the winter of 1856-7, I met in Bishop Neely's study in Rochester (where he was then rector of Christ Church), his brother, the late Albert E Neely, of Chicago, who, with one other young man from Western New York, had founded the Free Church of the Holy Communion, and had come to ask where he could look for a rector. After listening to his enthusiastic account of the new undertaking and its requirements, I said, 'I know just the man you want, but you can't get him.' 'Who is he?' 'Henry B. Whipple of Rome.' Bishop Neely at once seconded my suggestion; his brother went directly to Rome, and persuaded Mr. Whipple to visit Chicago, which visit resulted eventually in his election as Bishop of Minnesota."

As one reads the events of the Bishop's early life, his call to the ministry, the circumstances of his leaving his parish at Rome, endeared to him by many loving memories, his removal to Chicago, he can but believe that;

"There is a Divinity that shapes our ends,

Rough hew them how we will."

We need not relate in detail other matters which came up at this convention, as the election of standing committee and of deputies to the General Convention, which showed how strongly the current personal feeling ran. This is outside our present purpose,—the election of our first bishop. As a part of the business of the convention a committee was appointed, consisting of Messrs. Iglehart, Beaumont and Atwater, and the Rev. Dr. Van Ingen, and the Rev. Messrs. Welles and Gray, to devise ways and means for the support of the Episcopate.

At the close of the convention the Rev. Dr. Van Ingen made a few very impressive remarks in relation to the close of the official duties of the venerable bishop who had acted as Missionary Bishop from the earliest settlement of the Territory. In reply Bishop Kemper expressed his gratification at the evidence of good feeling and love for him, and hoped that what he had done among them might result in great good. He closed by thanking them all for their kindness to him at all times, and asking the blessing of God upon each one present.

Thus was brought to a happy ending, as subsequent events showed, a question of vital interest to the Church in this Diocese. More loyal priests never sat in a Council of the Church. Nearly all were men of strong personality. As a whole we may say without fear of contradiction that no Western Diocese has had their superior. All of them have now entered into their rest, but their works do follow them. Among the Laity who sat in that convention were the honored names of H. T. Welles, Judge Atwater and Judge Wilder, whose continued presence in our councils is still fresh in our memory, coming down to well nigh the close of the half century. Others were useful in their generation who have now finished their work on earth. Among these are Judge Hamlin, Dr. Hawley and Messrs. Pond and Wood, with others. Among the active leaders of the Laity was also General Dana of St. Paul's Church, and Mr. Iglehart of Christ. So far as known three only of the lay delegates survive,—Judge Atwater,* Mr. David B. Parsons and the writer, then a candidate for orders and a lay delegate. With the intense interest of those three days, perhaps the longest of our councils, there was no word spoken unbecoming the House of Prayer. Their work completed, that memorable convention closed, as councils since, with the Gloria in Excelsis; the last benedition of the venerable Apostle of the Church in the Northwest rested upon us, and all

^{*}Since deceased.

went to their several homes musing over the result and asking as they went, will the bishop-elect take up the burden?

The following is a copy of the letter addressed by the bishopelect to his flock after reaching a final decision;

CHICAGO, July 22d, 1859.

To the Wardens, Vestrymen, and Congregation of the Church of the Holy Communion, Chicago.

DEAR BRETHREN:—In the Providence of God a painful trial has been sent to me, to decide in humble reliance upon Divine grace whether I ought to accept or decline the call to the Bishopric of Minnesota. The unexpected, and unsought for, and unanimous call to so high and holy an office—the advice of men well known as wise and devoted servants of Christ and His Church, convictions of duty which I could not shake off, have led me to believe that the call was from God.

I have accepted it with a shrinking sense of my own deep unworthiness, and with humble faith and trust in the promises of Jesus Christ our Lord. This decision has not been reached without the most painful thoughts at the prospect of my leaving this Free Church.

The past of its trials and success—your hearty and earnest support in every good work—a union of pastor and people unclouded by a shadow of suspicion or difference—the pleasant future of usefulness which under God awaits us—all make this a severe trial. Brethren, it would add to the sorrow of parting if I told you of my love—we must not unman each other. While we remain together we have much to do to provide for the work which awaits this Free Church in the future.

At the earliest time consistent, I trust you will call a pastor, and may God Himself direct your choice. With His acceptance I tender you my resignation as the rector of the Church of the Holy Communion. I commend you all to God. May He guide, strengthen, sustain and cheer you in every work, and at last reunite us in Heaven for the sake of His only Son our Lord and Savior Jesus Christ.

Yours in the bonds of Christ's Holy Church,

H. B. WHIPPLE.

CHAPTER XXVI

THE CHURCH IN MINNESOTA IN 1859

At the time of the election of the Bishop, the Church as an organized body, existed in a few centers only. To say that there were four parishes in St. Paul and Minneapolis, including St. Anthony, or that there were four parishes receiving no aid from outside, would fail to convey a correct idea of the state of the Church. Christ Church, St. Paul, the mother parish of the Diocese, reported one hundred and six communicants. The Rev. J. V. Van Ingen, D. D., genial and kindly in manner, and no mean pulpit orator, was the rector. At St. Paul's Church the Rev. Andrew Bell Paterson, a man of scholarly attainments, was laying solid foundations for churchly growth. St. Paul's reckoned fourscore sons and daughters in her communion, who found in the long pastorate of Dr. Paterson a wise and loving spiritual father.

At St. Anthony Falls the Rev. Charles Woodward was the rector of the parish of Holy Trinity, which numbered thirty communicants. To his duties as pastor he added the labors of teacher in a school on the Mission grounds in St. Paul, walking back and forth daily. Holy Trinity had been weakened by the organization of Gethsemane, where the Rev. D. B. Knickerbacker, later Bishop of Indiana, was laboring with a zeal and energy proportionate to the youthful enterprise of the sister city of Minneapolis. Gethsemane, the daughter parish of Holy Trinity, already numbered eighty-two communicants. But while she had drawn away much support from the mother parish, the rector of Gethsemane was not unmindful of Holy Trinity, and, in the absence of a pastor, ministered to the parish. After receiving aid from the Domestic Board for one year, Gethsemane had become selfsustaining, and in turn the parent of St. Mark's Free Church, North Minneapolis, with eleven communicants, where the Rev. Mark L. Olds of blessed memory served as deacon under Mr. Knickerbacker.

At Stillwater the Rev. J. A. Russell was the faithful pastor, at times supplementing a meager salary by teaching in the public school. Those were the dark days of the parish. A financial gloom rested upon the town, and religion suffered in the general stagnation. The Rev. Mr. Greenleaf had labored there from 1846 to 1848. His attempt to build a church had been thwarted by a cyclone, and the harvest had not been commensurate with the faithful labors of the husbandman. For long years our missionary was a witness for the truth, and it was not until after much sorrow that he brought his sheaves with rejoicing.

The St. Anthony Falls Mission included the work of the Church in the rural districts outside of St. Anthony and Minneapolis. The work of the Rev. Mr. Chamberlain included a number of interesting stations, which in the early days were thought to be important, of which a few fulfilled expectations. Of these Anoka had two communicants. At Chanhassan, where Mr. Chamberlain resided, twenty communicants were reported. Other stations under his charge were Clearwater, Crow Woods or Hassan, Granite City, Minnetonka, Neenah, Orono and St. Albans, numbering in all thirty-eight communicants, of whom fourteen belonged to Crow Woods alone, a settlement of English church people. The Rev. John A. Fitch divided his time between the Lake of the Woods and Waterville, in Hennepin county, where he seems to have done an itinerant work in the rural districts, reporting a Sunday School of twenty scholars, but no communicants.

Northward the Rev. Dudley Chase ministered at Sauk Rapids and St. Cloud, residing at the latter place, and reporting eight communicants in his cure. Farther up the Mississippi was Crow Wing, the frontier outpost. Here the Rev. E. Steele Peake had resided since the spring of 1858, ministering occasionally at Little Falls. He reports no communicants outside of his family in either place. At St. Columba the Rev. J. Johnston Enmegahbowh resided in the Mission House in charge of the Church property there. He had not been admitted to Holy Orders, and the work was cared for by Mr. Peake, who made monthly visits to the Mission and administered the Holy Communion. Two female missionaries resided on the ground and instructed the bap-

tized Indian children. There were altogether one hundred and twenty-eight baptized Chippeways, of whom twenty-six were confirmed, and seven communicants. Feeble as it may seem, the proportion of Christian Indians to the entire number was as great as that of church people to the entire white population of the State.

The Rev. E. G. Gear was residing at Fort Snelling, although the post had lately been abandoned. There and at Mendota, in the chapel erected by General Sibley, he ministered to the few Protestant families residing there. Among these were six or seven communicants. At Shakopee, up the Minnesota, the Rev. E. P. Gray had been laboring since the fall of 1857, extending his missionary journeys as far as Belle Plaine, the home of Judge Chatfield, where there may have been two or three church people. He reports twenty-four communicants in his entire cure. The only other clergyman up the Minnesota was the Rev. Ezra Jones, a Missionary of the Domestic Board at St. Peter, which for a short time rejoiced in the prospect of being the capital of the State. Including several stations where Mr. Jones ministered, the Church of Holy Communion numbered twenty-three communicants.

The Rev. Timothy Wilcoxson, the pioneer missionary of the State, was now stationed at Hastings. This parish had enjoyed his ministrations from the first, and by his untiring labors he had gathered forty-one communicants. The Rev. John Williamson was missionary at Point Douglass and Basswood Grove, where there were about seven communicants. The Rev. Edward R. Welles had begun work at Red Wing the fall before, where he found eight communicants.

At Lake City the Church could hardly be said to be in existence. Mrs. Arnold, a devout communicant of the Church, had opened a Sunday School at Wabasha, and the Rev. Benjamin Evans of Stockton had visited the people in the summer of 1858. Mr. Evans was residing on his farm a mile from the village of Stockton, and each Lord's day morning drove in to Winona for service. A few devout women had fitted up a room in a warehouse by the river, which served for a chapel. On the afternoon

he held service alternately at Stockton and Minnesota City. He reports twenty-nine communicants under his spiritual charge. He was a missionary of the Domestic Board.

Between Winona and Faribault the ground was unoccupied by the Church. At Chatfield, Rochester, Hamilton and other places there were a few scattered church people not reported. At Faribault the Bishop Seabury Mission included within its entire jurisdiction, with teachers and students, thirty-three communicants. Services were held by the Mission Clergy and students at Owatonna, Waterville, Medford, Morristown, Northfield and Dundas, and some other points. One more name completes the list of clergy in active work in Minnesota at the time of the election of our first bishop.

In the summer of 1856 the Rev. Joshua Sweet had been appointed Post Chaplain at Fort Ridgely on the Minnesota, about fifty miles west of St. Peter. Besides his duties at the post, he reports a monthly service at the Lower Sioux Agency, about twelve miles up the river, and also a service every Sunday, except when he visited the agency, in a little settlement of three families. At neither place does he report any communicants.

An analysis of the number of communicants will give us a better estimate of the real strength of the Church in Minnesota to which the Bishop was to be called. The total number of communicants was less than five hundred. From the four hundred and seventy-six communicants reported, if we deduct those belonging to St. Paul, St. Anthony and Minneapolis, we have one hundred and sixty-five for the rest of the Diocese. If we reckon at least one-third of these as isolated families, we have about one hundred communicants to be distributed among a score or more of mission parishes and stations. Thus the Church in Minnesota was like an army of isolated soldiers, unable to bring its strength to bear upon any single point. The total amount of offerings and contributions for all purposes, including church building, as reported for 1859, was \$8,025.23. Of this \$6,736.18 was from St. Paul, Minneapolis and Red Wing. Christ Church, St. Paul, contributed for all parochial and diocesan purposes \$747.77. A small indebtedness nearly cost St. Paul's Church, St.

Paul, their newly erected edifice. The largest salary reported was that of the rector of Gethsemane, Minneapolis, who was "passing rich" with eight hundred a year.

Of the seventeen churches or chapels only one was of stone, in an unfinished state. The rest were plain structures, framed, or logs, but churchly in their simple appointments. Only three of these now remain. Four parochial clergy and sixteen missionary clergy ministered to thirty-five parishes and missionary stations. Of these missions one-third are extinct, and a little more than one-third are self-sustaining. The rest are cared for by their more prosperous sister parishes. Of the five hundred children under the teaching of the Church about one-fifth had been gathered in by the Associate Mission at Faribault. Such were the conditions of the field awaiting the labors of the husbandman, such the condition of the Church, without organization, without guidance, awaiting a leader who would unite its forces and lead them on to conquest and victory.

CHAPTER XXVII

THE RIGHT REVEREND HENRY BENJAMIN WHIPPLE, DD., LL. D., FIRST BISHOP OF MINNESOTA

Bishop Whipple writes in his diary:

"On Thursday, the 13th day of October, in the year of our Lord, one thousand, eight hundred and fifty-nine, it pleased God to have me consecrated in St. James' Church in the city of Richmond, Va., to the holy office of Bishop of the Diocese of Minnesota. The presiding Bishop was the Rt. Rev. Jackson Kemper, D. D., LL. D., the venerable Missionary Bishop of the Northwest. The presenters were the Rt. Rev. William Heathcote De Lancey, D. D., LL. D., Oxon., Bishop of Western New York, who had laid hands on me in confirmation, and ordained me as deacon and priest, and the Rt. Rev. Henry John Whitehouse, D. D., the Bishop of the Diocese of Illinois. The sermon was preached by the Rt. Rev. George Burgess, D. D., Bishop of the Diocese of Maine. There were also present the Rt. Rev. Nicholas Hanmer Cobbs, D. D., Bishop of the Diocese of Alabama, Rt. Rev. Thomas Fielding Scott, D. D., Missionary Bishop of Oregon and Washington, the Rt. Rev. Henry Washington Lee, D. D., Bishop of the Diocese of Iowa, the Rt. Rev. Thomas March Clark, D. D., Bishop of the Diocese of Rhode Island, the Rt. Rev. Samuel Bowman, D. D., assistant Bishop of the Diocese of Pennsylvania—all of whom joined in the consecration.

"Thus by the laying on of hands did it please God the Father, God the Son, and God the Holy Ghost to set me apart to the high and holy trust of a Bishop of the Church of God.

"No eye but God's can know the strange awe and mingled feelings of distrust and fear with which I accepted this trust. I had nothing to bring but a heart and will consecrated to Jesus Christ who has redeemed me by His Blood; and to Him I do look with a faith and trust that He will ever guide me amid the toils, trials, cares and responsibilities of the Episcopate. With this faith, and a heart warmed with His love, no toil can be hard, no trial can be painful, no trust too heavy—for He who guided His servants of old will fulfill His promise, 'Lo, I am with you alway, to the end of the world'."

The first service of the newly consecrated Bishop within the Diocese was held November 10th in the Baptist Chapel at Wabasha, where he preached and baptized an infant. The first deacon licensed to preach was the Rev. Mark L. Olds, assistant to the

Rector of Gethsemane, and the first institution was of the Rev. David Buel Knickerbacker as Rector of Gethsemane Church, Minneapolis. The Bishop was everywhere received with enthusiasm, and the clergy and laity of St. Paul extended to him a cordial welcome. Important questions were to be decided, and all eyes were directed to the new Bishop to see what policy he would adopt. There was the question of residence, and the matter of Indian Missions, and the schools established by the Associate Mission at Faribault. For the question of Indian Missions, strange as it may now appear, had not a few opponents in those days. Would the new Bishop espouse the work of carrying the Gospel to the Red Men,—a "forlorn hope," as it seemed to some of our most esteemed clergy and laity? One of the early visitations of the Bishop, therefore, was to St. Columba. His future policy in regard to Indian Missions is expressed in a note in his diary, from which we quote:

"Wednesday, November 23d, reached the Mission of St. Columba, Gull Lake. The visit was wholly unexpected. I found many of the Indians absent fishing. I preached to those present, a congregation of about twenty persons. The service was read by Rev. John Johnson Enmegahbowh, a deacon of the Chippeways, and he acted as interpreter. Thursday morning, the Feast of the Ingathering of the Harvest, (Thanksgiving Day), I preached and baptized James Lloyd Breck Manitowaub, a son of Isaac and Rebecca Manitowaub; -- sponsors, John Johnson, Rev. Solon W. Manney, Mrs. Johnson. I was truly grateful to God to find the Mission doing so well, and such apparent good fruits. With our faithless hearts we are not willing to bide our time and wait for God's harvest. But when I see among the civilized and enlightened race of my own people such shameless sin, when I remember how often we are made to weep over the dishonor of our own communicants, how many baptized men walk as enemies of the Cross of Christ, shall we not be patient with a poor pagan people, who for ages have borne the fetters of the devil, who have not only to contend with the infirmity of Indian character, but the opposition of their own people and the temptation of wicked whites. I know that the world, when it looks on the slow progress of such a Mission, will say that it is like leading a forlorn hope. It is not so. There is no such thing as a forlorn hope in any work for God. If in humble trust we venture in His name and for His sake, He will give the harvest,-perhaps not in our day-not in our way-not to be seen by us, but a harvest in the heavenly garner."

The position of the Bishop on Indian Missions could not be mistaken.

The matter of residence was a somewhat complicated question. Under ordinary conditions there could have been no question as to the advantages of a residence in St. Paul, the capital of the State. Ten years earlier St. Paul had been selected as a site for Diocesan Church Schools, with all the institutions which cluster around the See center. Valuable lands had been acquired with the expectation that they would some day be occupied by a Diocesan Bishop. In the mind of Mr. Breck and his associates the Bishop must be the head of the projected work, which would not be complete without his presence.

But since 1850 circumstances had occurred which stood in the way of a residence in St. Paul. The Mission grounds were now occupied; there was no residence, and an important work had been begun at Faribault, which imperatively required the presence and guiding hand of the Bishop. The decision required careful thought. The visitation to Faribault was deferred to February. At this time a committee of citizens waited upon him and invited him to make Faribault his residence, pledging him \$1,168, besides several lots of land, towards the erection of an Episcopal residence,—a liberal offer for that day. Mr. Alexander Faribault also offered five acres of land as a site for this purpose. It was not until March that the Bishop came to a decision. In his Annual Address he says:

"I have selected Faribault as the place of my residence. It is a favorable centre for missionary work, in the midst of a rapidly increasing population. It offers a feasible plan for the establishment of Church schools. Its citizens alone made a definite offer to aid in erecting a house for the Bishop. These considerations, besides those of a personal nature, connected with necessary economy, have made me believe that the good Providence of God had directed this choice."

Early in May the Bishop, with his family, arrived and took up his residence in Faribault, which ever after remained his home until he entered into his rest, September 16th, 1901.

The Bishop met his clergy in convention assembled for the first time June 13th, 1860. No subsequent council of the Church

in Minnesota was looked forward to with so much anxiety. Was the Bishop to have a "loyal clergy and laity," or were his efforts to be "thwarted by a household divided against itself?" Was a spirit of narrow partizanship to continue to animate the Church in Minnesota, or was it to be a broad, catholic spirit, in which all selfish love for individual aims and plans would be merged in a spirit of love which rises above self. For this the Bishop pleaded and not in vain. The loving spirit of the Bishop prevailed, and henceforth Minnesota became a united Diocese.

The lateness of his consecration and other circumstances of a personal nature prevented the Bishop from doing much work which he had desired to do. He had settled some questions, made a careful survey of the field and seen its needs. He had outlined his policy so far as possible in a new State with its changing conditions. But his greatest achievement during those few months was the confidence inspired in him as a wise statesman and a loving overseer of the flock of Christ.

The favorable impression which the new Bishop everywhere made was not confined to the Church. In the Diocese loyalty grew stronger as time went on. Outside the Church the belief in an apostolical succession grew. A writer in the New York Independent thus describes him:

"The prelate who looks most like what one imagines a bishop should be, is undoubtedly Bishop Whipple of Minnesota. . . . His is a figure and face that an artist would like to paint; being such as we see in the pictures of Fra Beato, or some old fresco in the Campo Santo, at Pisa, where saints with upturned faces and rapt eyes seem to pierce through the clouds of Time right on into the glories of Eternity. . . . Such men are not the glory of one part of the Church alone, but the common property of that Holy Church universal of which the Lord is the Living Head."

CHAPTER XXVIII

THE CHIEF MISSIONARY AND SOME HELPERS

The coming of the Bishop gave a new impulse to the missionary work of the Diocese. He at once became the chief missionary and the ideal of the apostolic bishop. He literally went everywhere preaching the Gospel. In every hamlet and village of the State his voice was heard and the Prayer Book service for the first time used. The comparatively limited area of the State illustrated what could be done by a bishop of the primitive pattern, carrying the Church into new fields and exercising the function of preaching in a simple, earnest and loving way, appealing directly to the hearts of men and women. At the close of the year 1861 he reports that the missionary stations had been almost doubled. Regular services had been held at thirty new stations, which had not been occupied before his consecration. There was a lengthening of the Church's cords in the country. "Many of our rural stations," he says, "bear much promise, and on every hand there are men who are finding a home in the Church of God." This was indeed a marked feature of the early work of the Church in Minnesota. In the first years of his episcopate the growth of the Church in the rural districts outstripped that of our cities. At one time it seemed as if the whole Diocese would be dotted with its little churches where the prayers of the Church would go Heavenward each Lord's Day, and the children of our rural population be trained in churchly ways. Such had been the ideal of Breck and Wilcoxson in 1850. In 1864 the Bishop says: "I have tried faithfully to be the foremost missionary in the Diocese. I have delivered since my consecration 1,311 sermons and addresses, and traveled in the discharge of necessary duties over 46,000 miles, and yet I have never closed my yearly record without feeling that the Church was not doing her appointed work." Many of these services were in school houses, in the general reception room of the country tavern, in the cabin of the pioneer, or in the open air. The zeal of the clergy under this example knew no bounds. Men like Burleson grew up under its inspiring influences, and they never passed beyond its sacred efflatus. Men like Dr. McMasters, Dr. Paterson, Knickerbacker and Welles not only cared for growing parishes in the cities, but went out into the towns and villages to aid in the extension of the Church. These were ringing words of the Bishop to the Council of 1870. "We boast of our Catholic faith. It sounds like mockery to read the list of a few hundred communicants among the hundreds of thousands of souls."

When the Bishop entered upon his work there was not a mile of railway in the State. All his visitations were made by driving. Thousands of miles were traveled by stage or with his faithful Bashaw. At the close of the war and of our Indian troubles there came a rapid settlement of our unoccupied lands. In his Council Address of 1872 the Bishop says:

"I recommend that the clergy on the line of each railway shall organize into an informal associate mission, and accept the trust of the vacant stations and rural missions along its line. As yet we have done but little among our agricultural population. We must devise plans to reach the country, which year by year sends its young men to people our cities. The clergy of St. Paul and Duluth would provide services on the line of the Lake Superior & Mississippi Railway. The clergy of Hastings, Red Wing, Lake City and Wabasha, care for the river counties. The clergy of Minneapolis, St. Cloud, Litchfield, and Sauk Centre, care for the towns on the St. Paul and Pacific Railway. The clergy of Winona, Rochester, Owatonna, and St. Peter provide services for the missions on the Winona & St. Peter Railway. The clergy of Shakopee, St. Peter, and Mankato, care for the stations on the Sioux City & St. Paul Railway. The clergy of Rushford, Austin, and Blue Earth City, care for work on the Southern Minnesota Railway; and the clergy of Farmington, Northfield, Dundas, Faribault, and Austin care for all the work on the Milwaukee & St. Paul Railway."

This will show the extent of the field of which the Bishop was the overseer.

Nor were the clergy slow to respond to these clarion notes of their Bishop. Many of the missionaries of the State had from three to ten stations. It was during this second decade of the Episcopate of Bishop Whipple that the Rev. Charles Rollit did



HON. E. T. WILDER



JUDGE W. C. WILLISTON



REV. E. STEELE PEAKE



an itinerant work worthy of the days of Breck and Wilcoxson. Having resigned the charge of St. Luke's Church, Hastings, he organized a work that included every school district in Dakota county, and extended his labors even beyond. It was a pathetic close of a useful and long ministry which was literally a "cure of souls" that he entered into his rest when his expectant flock were assembled in the little church at Farmington.

Elsewhere we shall speak of the labors of the clergy in the newer portions of the State. Especially noteworthy were the labors and influence of the Rev. Edward R. Welles, the first Rector of Christ Church in Red Wing, in Goodhue county outside of Christ Church. This Parish is memorable for having been self-sustaining from the beginning. In 1868 there were ten places in the county where services were held regularly. There were regular meetings of the church people in the rural neighborhoods, not unlike those of our Methodist brethren. It would exceed the limits of the present volume to give an adequate account of the work done in Goodhue county by the clergy of Christ Church and the laity, or to estimate the influence of Mr. Welles over that community. The Rev. Mr. Lindholm, it may be remarked in passing, conducted a service in the Swedish tongue at one of these stations.

A single incident shall suffice to show the spirit and enthusiasm of that early day.

On his way from Faribault to Red Wing, the Rev. Mr. Burleson was overtaken by a severe storm. Night came on with a darkness so intense as to make it difficult to proceed. Seeing a light in the distance, he approached the house and knocked at the door. An elderly man, tall, erect, and of venerable appearance came to the door and bade the stranger welcome, saying that he would not turn even a dog from his door in such a night as this. So saying, he brought him in, gave him dry clothing and a warm supper. Observing the clothing, the host asked Mr. Burleson if he were a clergyman. Receiving an answer in the affirmative, the question was asked, "What kind?" When told he said, "I thought so." At the request of his host Mr. Burleson read a chapter and prayed with the family. After the others had retired the host said, "If you are not too tired, I would like to talk with you." The stranger clergyman, who was never too

tired to set forth the mysteries of the Kingdom of Heaven, gladly assented. The host then said, "I am a local minister of the Methodist denomination, and have been so for twenty years. I have always been a democrat in politics and am in disgrace with my people and the presiding elder because I will not preach politics. I believe the Gospel of Jesus Christ is a Gospel of peace and not of strife, and that a Church which did not promote peace and good will could not be the true Church of God." He further said that his wife had been a member of the Church of England in Canada, and that the clergy there were not allowed to preach politics, and that the Episcopal Church in this country was just like it, and would he tell him something about it? A long conversation followed which lasted into the small hours. Towards the close the host said, "Have you any books which give a plain and concise statement of the doctrines and usages of your Church from which a plain man like myself could gain a knowledge of them, and if you have, would you lend them? I promise you nothing, I simply wish to investigate?" Mr. Burleson replied that this was all he could ask. After a few days the host visited Mr. Burleson in Red Wing, who gave him "Kip's Double Witness" and "Wilson's Church Identified," and introduced him to Mr. Welles. At first he thought the Church too formal for him. Judge Wilder found the places, advised him to study the Prayer Book, and attend the services often.

Mr. Chandler, or Father Chandler, as he was affectionately called, was confirmed, expecting to remain a private worshiper; but he used to say, "Dr. Welles picked me up in his arms and carried me on." He soon became a candidate for Holy Orders, was ordained deacon, and several years later advanced to the priesthood. His entire ministry among the rural people at Belle Creek proved that it was a "gracious rain" that led Mr. Burleson to the hospitable roof of Father Chandler. Among the daughters of the Church the name of Miss Chandler is deserving of a place for her beautiful character and a life of loving service."

A judicious arrangement of services, the Bishop thought, with the help of lay readers, would give a monthly service to every village in the State. In response to the suggestion of the Bishop, much blessed work was done by the faithful laity. Among these was Mr. J. D. Green of Lake Benton, who may be called the founder of the Church in that place. A full account of his work would show what could be done for the Church in any village where a godly layman could be found capable and willing ing to gather the few friends of the Church in his own home on the Lord's day and read the service and instruct the people in the ways of the Church.

Another instance was Col. J. C. Ide of Wilton. Col. Ide had been reared a Baptist, but had come into the Church. The Litany moved him to tears. He conducted the Service in the absence of a clergyman, superintended the Sunday School and consecrated his knowledge of music to the use of the temple service. Many came into the Church through his influence. Capt. J. C. Braden did great work for the Church around Appleton. At one time Minneapolis had eight licensed lay readers, who held service every Lord's Day in some destitute field. At Cannon Falls the flock was kept together for three years by Mr. John D. Wheat and Mr. Tanner. Octavius Longworth read service in his house thirteen years before he was rewarded in seeing a neat chapel erected. At Duluth Mr. B. S. Russell, with his knowledge of the Bible, was a valuable co-worker in Sunday School and in the services of the Church.

At Red Wing, at first Dr. Hawley, and later Judge Wilder, edified the Church when the rector was doing missionary work outside. With the example of the Bishop as the foremost missionary, not only the clergy were stimulated to greater efforts, but the people had a mind to work. Our limits forbid the mention of other names included in the parishes to which they belonged, especially the "Brotherhood" of Gethsemane Parish, Minneapolis, including St. Mark's, St. Paul's, and the early parishes of the city.

Nor would the Bishop allow more than one clergyman to remain in Faribault on Sunday. He said it was not just to the Church for the clergy to remain unoccupied when laborers were so much needed in the waste places. During the week the clergy taught in the schools, and on Sunday ministered at stations from five to twenty-five miles away. Special work was taken up during Lent. Indeed, Seabury Hall has been a perennial spring of church extension, from which the older students have gone out into the destitute parishes and missions to supply services. Many of these have done almost the work of the diaconate. It can be said with truth that the Bishop was a faithful almoner of the offerings entrusted to him for our Diocesan Church work. Clergy

who came to us from other dioceses, as Dr. MacMasters, expressed their surprise at the enthusiasm of the clergy and the amount of work done. Nothing like it had been seen by men experienced in church work.

Much excellent work was done also by church women.

"At one of our missions," says the Bishop, "Chatfield, a Christian lady, has kept up services in the Sunday School, and that school is the best Sunday School in the Diocese, for the Christian courtesy, the Churchly training and fidelity of its pupils. At my last visit I baptized fourteen children, making forty-nine in three years. Other Christian women are doing the same work at Lake Ann, at Yellow Medicine, at Spring Vale, Pike Rapids, and Goodhue, and other places."

To mention by name the church women who have literally kept the Church alive would be impossible. These faithful women looked forward to the sympathy and inspiration of the annual visit of their bishop, and were untiring in their work and labor of love. But for these the Church in Stillwater must have gone out. The Sunday School of Mrs. Stevens at Rushford has spread far and wide the influence of the Church as its members have grown up and gone out into other parts. In many cases their efforts have been willingly seconded by men like Judge Chatfield at Belle Plaine and Judge Ripley at Chatfield, not to speak of a score of other places in the Diocese. At Frontenac General Mc-Lean led the little band of worshippers in the service of the Prayer Book, and at Wabasha the Church at an early day could ill have spared the labors of Mrs. Arnold and Mr. Burleson, or of Mrs. Dodd and other faithful women at St. Peter. Other names will appear in their proper connection.

CHAPTER XXIX

BISHOP WHIPPLE'S MISSIONARY STAFF AND OUR DIOCESAN MISSIONARY ASSOCIATION

The formation and growth of our Diocesan Missionary Association is a vital part of the history of our Diocese.

"The domestic committee," says the Bishop in his convention address of 1860, "have manifested the deepest sympathy in our work; but a missionary diocese must be animated by its missionary spirit.

"In other dioceses missionary societies have been the right arm of the Church. Why not here? Why should we not begin to care for our own field, and send back unto others a stream of beneficence to gladden desolate places? I regret to say that our present course has proved a dead letter. One reason that there is so little missionary spirit, is because the laity know so little about missions. Every parish should have regular missionary meetings, missionary addresses, and the great work of the Church made familiar to the people's hearts."

There was, indeed, no small interest among the feeble bands of our scattered and isolated Churchmen in regard to Church extension. At Hamilton, a hamlet a few miles south of Rochester, lived the Messrs. Booth, from the Diocese of Connecticut. The few Churchmen there had provided a circulating library of the publications of the Church Book Society. The Bishop saw its fruits at his first visit. In the "absence of a living ministry," these silent preachers carried the story of Christ's Kingdom into quiet homes. The earnest words of the Bishop bore fruit. In his report the following year the rector of Gethsemane speaks of the monthly missionary meetings of the "Ladies' Parish Aid and Missionary Society," and the quarterly missionary meetings of the congregation on Sunday evenings. On these occasions missionary intelligence was communicated, and interesting and stirring addresses made in behalf of missions by laymen of the parish. Of the wonderful efficiency of this society the Bishop says:

"The missionary zeal of these devoted laborers has often cheered me. For its simplicity and efficiency I regard it as the best of parochial missionary organizations, and one I wish might be copied in every parish in the Diocese. The secret of its remarkable success is clear; the people learn about missionary work, and love calls out their efforts."

Few men could organize work more successfully and efficiently than Mr. Knickerbacker. The early work done by him in Minneapolis and parts adjacent, is proof of this. Here he developed that power to organize and carry on work, which he manifested later in the Diocese of Indiana. The Brotherhood of Gethsemane, which included names well known in the Diocese, was the right arm of the devoted pastor. They were lay readers. They went out into the rural stations. They organized Sunday Schools. They laid the foundation of parishes. Hardly a parish in Minneapolis and parts adjacent that does not owe its beginnings to the Brotherhood animated by the tireless energy of Dr. Knickerbacker.

At the close of the third pear of his Episcopate, the Bishop pleads for an efficient missionary organization in the Diocese, with an auxiliary in every parish. Accordingly, the Committee on the State of the Church suggested the immediate formation of such a society, with an annual meeting of the society on the evening of the first day of the Annual Diocesan Convention at the place appointed for the convention, with also Quarterly Convocations of the society, at such times and places as the Bishop shall appoint. The object of these meetings was defined to be the consideration of plans for the propagation of the Gospel in Minnesota, and fraternal consultations upon the work of the Church. The annual payment of one dollar entitled one to become a member of the society. It was further recommended that branch societies be formed in each parish.

In 1866 there were eleven missionaries of the Domestic Board, and seven Diocesan missionaries who received their stipend from the Diocese and the Bishop. The average of their salaries might have been \$450. In 1859, out of the twenty clergy, nine were missionaries of the Domestic Board. The appropriation for each was generally three hundred dollars. The people were poor, and the stations had few communicants. In 1858, in consequence of the financial reverses of the year before. the people

in many cases were in penury. In 1859 many could with difficulty procure bread for their famishing children. Men who thought themselves wealthy three years before were on the verge of bankruptcy. And yet the pioneer clergy, with their meager salaries, worked on hopefully, cheered, if they saw signs of future growth. In some instances the work of the Domestic Committee was supplemented by private gifts. Church extension was carried on also by individual effort. The Associate Mission carried on its work both in the white and the red field through the correspondence of Mr. Breck. The extensive missionary work carried on from Faribault as a center received no aid from the Domestic Board until the stations became in part self reliant by the residence of a clergyman. Northfield, Cannon Falls, Dundas. Owatonna. Waterville and other minor stations were thus fostered. Kenyon and Janesville were also beneficiaries of the Bishop Seabury Mission through the labors of Dr. Du Bois. The Rev. J. V. Van Ingen of Christ Church, St. Paul, brought with him the interest of the Church in the East when he came to St. Paul as the head of the Minnesota Mission. Other clergy are known to have impaired seriously their private means to extend the Church in this new field.

At the close of the first year of his episcopate the Bishop reports the receipt of \$508.27 entrusted to him by the friends of the Church for his work,—a small sum as it now would seem. Of this, \$167.85 was expended for missionary salaries. In addition to the ten missionaries of the Domestic Committee, the Philadelphia Association gave stipends to two. In 1867 the Bishop says: "We have eleven Diocesan Missionaries." These were in addition to the nine who received a stipend from the Domestic Board. "To care for so large a body of Diocesan Missionaries will require our utmost exertions. We must awaken a deeper interest in missions. Every clergyman should hold missionary meetings. The circulation of the Spirit of Missions ought to be increased tenfold." . . . "One thing is sure: Our present plan does not provide for the work."

In 1868 the Bishop says:

"The absence of a Diocesan Missionary organization has placed the entire missionary work of the Diocese in my hands. The Bishop appoints all missionaries and has the entire care for their support. It adds to my office an untold burden of anxiety. I have sent out thirteen missionaries, and am pledged \$4,000 a year for their support. A generous layman has advanced me by loan whatever sums were needed; but even this does not relieve me of the pressing weight of pecuniary obligation."

In 1869 he says:

"There has been a steady increase in the liberality of our own people, but you will not blame me, if I tell you that it is far behind what it ought to be. Your Bishop has had to take means provided for his own salary to prevent the withdrawal of missionaries from their field of labor; and many other pecuniary burdens have rested on his shoulders. Our missionary staff consists of nine missionaries of the domestic committee who receive \$300 each per annum, and twelve missionaries, who receive the same stipend and have been sent out by myself. I regret to say that in some instances this stipend is their only sure support. They are sent, not as in the East to care for our own. . . . They minister largely to a people who are poor and strangers to the Church. . . . If a feeble flock is gathered, the chapel or church has to be built, without means in the mission to build it. It often happens that the Bishop must assume the deficiency in order to save the effort from failure. In a few instances, sums from \$200 to \$500 have been given by friends in the East to build churches. One church has been built as a memorial church, and in two instances the missionaries' stipend has been provided outside the Diocese."

These facts, with the pleading of the Bishop, led to the appointment of a committee on the missionary work of the Churc's and the organization of a Board of Missions. A constitution was adopted at the same convention, and the Bishop thus relieved of a part of the burden which he had carried alone for the first ten years of his episcopate.

As a result of the systematic labors of the board in bringing the work of the Church before the several parishes, the total amount raised for missions within the Diocese was \$4,356.49. In 1871 the amount reported as raised within the Diocese was \$4,746.07. These amounts, at first raised voluntarily by acclamation, were afterwards assessed upon the parishes, or apportioned according to their ability, not as a tax, but as a request. In most cases, if not always, either the rector or the delegates

pledged the parish a reasonable amount. From this time the Church as a whole has recognized the duty, and has willingly contributed for the extension of the Church in the waste places. Moreover, under the apportionment system, our Diocese holds an honorable rank and has obeyed the injunction, "Freely ye have received, freely give."

CHAPTER XXX

ST. PAUL'S CHURCH AND EARLY WORK IN WINONA COUNTY

St. Paul's Church was incorporated March 1, 1856, and duly chartered. The incorporators were David Olmstead, M. Wheeler Sargent, Geo. W. Curtis, Daniel S. Norton, Thos. E. Bennett, R. H. Bingham, under the name of St. Paul's Church. The officers for the ensuing year were to be R. H. Bingham, warden; Thos. E. Bennett, treasurer; Daniel S. Norton, clerk.

Circumstances lead to the opinion that this was not an ecclesiastical organization, but merely an "Episcopal" club. This will appear from what follows.

Tuesday in Whitsun week, May 13th, 1856, the Rev. John Visger Van Ingen, D. D., made an appointment for divine service and the organization of a parish. Divine service was held on this day at 5 p. m.,—May 13th, 1856,—at Foster's Hall in Winona. The meeting was called to order, Dr. Van Ingen, chairman; D. S. Norton, secretary. On motion, Resolved that a congregation and society be now organized and a charter adopted under the laws of the Territory by the name and title of St. Paul's Church of Winona. The charter* was then read and adopted."

"On motion, Resolved that a subscription be now made for the purpose of securing lots and erecting thereon a church edifice and parsonage as soon as possible."

"On motion, Resolved that Dr. Van Ingen be authorized and requested to invite a suitable clergyman to serve this parish, in whole, or in part during the ensuing year."

Dr. Van Ingen was acting as Head of the Minnesota Misssion, general missionary and superintendent, holding services on week days outside of St. Paul, organizing parishes, and securing sites for churches, and glebes for parishes.

The History of Winona County says: That when St. Paul's Parish was organized "there was not a male communicant, and

^{*}Omitted here,-see Parish Register.

none of the officers had ever made a profession of religion." The husbands of the female communicants were accordingly selected as incorporators, and as wardens and vestrymen. Among the Church women there were earnest and devout communicants. by whose untiring efforts the services were maintained. The names of some of these, perhaps the greater number, are given from memory, though they may not be in order of residence. They were Mrs. H. D. Huff, Mrs. M. Wheeler Sargent, Mrs. Noah Smith, Mrs. E. C. Atchison, Mrs. T. E. Bennett, Mrs. D. L. Norton, Mrs. G. R. Tucker and daughters. There were a few others who may have been members of the parish as early as 1856, among whom were Mr. and Mrs. Forsyth, Messrs. Wm. Lamb and Benson. In 1857 Wm. H. Yale and family, Thomas Chappell and family, and Geo. C. Tanner and wife became members of the parish. This list may not be complete, but as far as my memory goes it includes those who were actively interested in the Episcopal Church.

In September, 1856, the Rev. Edward P. Gray of Connecticut, being "desirous of entering upon church work in a field where he would not be fettered by the traditions of the past, and being attracted by the fame of Mr. Breck and his coworkers," left the East to seek a new field of labor in Minnesota. He first went to St. Paul, which was the center of church influences, and the residence of Dr. Van Ingen, "Head of the St. Paul Church Mission." The doctor recommended Winona to Mr. Gray, who visited the place in October, and on Sunday, November 2d, held his first service in Masonic Hall. For want of a room he was obliged to suspend services until the last Sunday in November, after which services were held regularly, first in the hall of Huff's Hotel, and later in Bennett's Hall in the Bank Building on the levee. Christmas Day Bishop Kemper made a visitation to the parish and celebrated divine service, at which an offering of a communion service was made by the members of the parish.

Mr. Gray was appointed by Bishop Kemper, to whose jurisdiction Minnesota belonged, a missionary of the Domestic Board, dating from January 1, 1857.

The year 1856 was one of rapid growth for the young and rising city. From a population of 813, as enumerated in December, 1855, the city had grown to contain about 3,000 souls in 1856. Few cities could boast of a more intelligent or enterprising people. It was very important that the Church should occupy so interesting a field at an early day. Mr. Gray, accordingly entered upon his work with great enthusiasm. The Winona Republican of December 9th contains the following notice: Morning Prayer according to the Rites of the Episcopal Church will be celebrated in Huff's Hall every Sunday at 10½ a. m., and Evening Prayer at 3 p. m. till further notice."

June 7th the congregation removed to a room in Sanborn's warehouse on the levee, which was fitted up in a churchly way, with chancel and sacristy, and seated with plain benches, on which the congregation sat facing the window in front, the only one with which the room was lighted. The congregation continued to worship here during the greater part of the pastorate of the Rev. Benjamin Evans, who not long after succeeded Mr. Gray. During this time rumor said that the entire warehouse was exempt from taxation by virtue of its being used for church purposes.

With a vestry who were not churchmen, it soon became evident that their views must differ widely from those of Mr. Gray in regard to the policy to be pursued in building up the Church. One of the members held very free views in regard to the Chrissian religion; and all of them, while estimable men in social life and in business circles, regarded the Church more as a respectable Sunday club than as a spiritual body. At Easter, 1857, the subject of church building was discussed. The plan of a stock company was proposed, which the Rector, regarding as contrary to Primitive Order, refused to recognize. With such a sentiment leavening the congregation, the missionary soon found the influence of Mammon stronger than the "hide bound traditions" of the East, and that his enchanting dreams of a "free upbuilding work in the West" were not likely to be realized at Winona. He continued, however, to work on quietly, trying to elevate the spiritual character of the Parish, until late in September, when a committee of the Parish waited on him as he was on the point of going East to be married, to inform him that his services would not be needed on his return. At this time Bishop Kemper chanced to be on a visitation to the Territory. October 11th the Bishop celebrated Divine Service at Winona, at which he confirmed Miss Wealthy Ruggles Tucker. The Rev. Benjamin Evans was also present. The Bishop says, "Sunday, October 11th, I spent at Winona, where the Rev. Mr. Gray had officiated with much faithfulness, but little encouragement."

Easter, April 13th, 1857, a Parish meeting was held, at which were present M. Wheeler Sargent, T. E. Bennett, R. H. Bingham, N. L. Smith, G. R. Tucker, H. B. Cozzens, W. A. Jones, and Rev. E. P. Gray. With charter in hand, the officers named below were nominated, and later were appointed by Dr. Van Ingen as in the following letter:

St. Paul, April 27th, 1857.

REV. E. P. GRAY, Missionary at Winona.

REV. AND DEAR SIR:—I hereby appoint Noah Smith, Esq., warden; Thos. E. Bennett, Esq., treasurer, and Dr. R. H. Bingham, clerk, upon your nomination, for the year commencing Easter Monday, A. D. 1857, agreeably to the terms of the charter of the Parish.

Yours respectfully,

J. V. VAN INGEN, Sec'y P. E. Church in the Territory of Minnesota.

In November, 1857, there was a Sunday School already in existence, with a few pupils. Among the teachers were Mrs. Atchison, Miss Wealthy Tucker and Geo. C. Tanner. Mrs. Atchison was from Galena, Ill., an earnest and thorough church woman, who labored much in the Lord for the Church.

Perhaps we may date the pastorate of Mr. Evans from the time of the visitation of the Bishop, October 11th, 1857. His appointment as a missionary of the Domestic Board dates from January 1st, 1858. We insert here a brief account of Mr. Evans and his work at Stockton, as well as at Winona.

The Rev. Benjamin Evans was born in Wales, removed to America after his marriage, was ordered deacon in St. James' Church, North Salem, N. Y., advanced to the priesthood June 17th, 1837, by Bishop Onderdonk, and died in Philadelphia May 21st, 1874.

Mr. Evans had the qualities of a true missionary pastor. His first parish was at Patterson, N. Y., where he was greatly beloved by his people. His success in this small rural parish, soon attracted the notice of Bishop B. T. Onderdonk, who, with a keen discrimination of character, saw in him the right man to labor amongst the poor in New York City, where he became the devoted pastor of the Church of the Holy Evangelists, and, during his ministry of fifteen years, learned those lessons of practical wisdom in dealing with men, which were eminently useful to him in his western home. On one occasion, we are told, he had been sent for to visit a dying woman in one of the most dangerous districts of the City, which was unsafe to traverse by day, much less in the dead of night. As he was preparing to pray with the dying woman, he was forbidden by the brutal husband. Father Evans told the man he would pray, and warned him, on peril of his life, not to move from the spot where he was standing, seizing, at the same time, a heavy walking stick which he carried. It is sufficient to add, that, awed by this spirit of determination, the man allowed Mr. Evans to continue his visitation without further molestation.

By his long and faithful labors, his wide spread ministrations in the haunts of vice and in the chamber of suffering, Mr. Evans had endeared himself to a large circle of friends. His parishioners had fondly hoped that a journey abroad would restore his failing health and spare him to continue his ministry in their midst. But finding his health sinking, he tendered his resignation with a sense of duty and a keen feeling of sorrow, to take effect March 2nd, 1857, on the very day on which fifteen years before, he had entered upon his cure. His only hope of recovery, his physician said, lay in his withdrawing for a time from all parochial work, with entire rest and change. Accordingly, he decided to remove to Minnesota and engage in farming. In company with Mr. William Bond, his Senior Warden, he reached Stockton the 19th day of April, and the two families settled upon adjoining farms, about a mile from the village, in the beautiful valley of the Rollingstone. The little village was then scarcely a year old. Their new home was a log house with a single room, and the ground for a floor. At first, they slept in a barn. When it rained they protected themselves from the storm with umbrellas. In his feeble state of health, a sense of utter loneliness prostrated him. While in this condition of body and mind, he received a visit from Bishop Kemper, who found him sick in a hayloft. This visit of the good Bishop did much to restore Mr. Evans to his former health and to spare his life for several years of missionary work with us. He so far recovered during the summer as to be able to take charge of the parish at Winona about October 1st. It was his custom to hold a morning service at Winona, and returning, hold a service at Stockton and Minnesota City on alternate Sundays. A description of the spiritual condition of the field will show the peculiar trials the missionary had to undergo.

At Winona a few devoted women loved the Church, but their husbands were men of the world, for the most part, wholly given over to business. The Church was considered respectable; and, as it would not interfere with their politics, it was just the thing. Bishop Kemper was desirous to have the services kept up, and Father Evans was willing to minister to the people, receiving the Offertory as his compensation. No fixed salary was agreed upon, so that the Parish incurred no legal obligation. One Sunday morning at the close of the services, before the day appointed for the visitation of the Bishop, Father Evans told the congregation that the Bishop always loved to hear of the welfare of the Parish, and he desired to instruct them in the answers they were to give. He would probably ask them if they kept the salary of the minister promptly paid, and how much they gave him for his services. He knew, he said, that they prided themselves on being good business men, keeping the rent of the hall paid in which services were held. "The offering last Sunday was one dollar and sixty-eight cents. Like honest men, you took out one dollar to pay the rent. A broom was necessary, which took fifty cents more. I didn't like to be mean, and I gave the boy who took care of my horse ten cents. This left me eight cents for my services towards buying an overcoat for the winter. As you are good business men, you can estimate how long, at this rate, I shall have to preach to get me an overcoat." The good people of the congregation acted at once on the suggestion in a spirit of hearty appreciation, for all loved Father Evans, and before the visitation of the Bishop, he was the recipient of a warm winter coat costing forty dollars, besides a sum of money,-a large amount for that early day.

The work of Father Evans at Minnesota City is of interest for the singular circumstances connected with the founding of the settlement. In the year 1852, a party of about twenty, under the auspices of the "Western Farm and Village Association," landed about eight miles above the present city of Winona. Their first night was spent on the grounds, the following, in a big tent. For more substantial dwellings, they constructed what were afterwards denominated "Gopher Holes," the roofs being shingled with sod and covered with clay to a waterproof thickness. They lived in these, sleeping on prairie hay, until lumber could be procured from the Chippeway. About this time a delegation of Indians visited the little colony, empowered by their chief, Wabasha, to levy a tax of one barrel of flour for every Tepee (alias cabin, or gopher hole) found in that part of his domain. Accordingly, the amount was ordered from St. Louis and paid. Before the next assessment, the lands were ceded to the United States.

The colony suffered much from sickness, and many died in consequence of the great privations they had to undergo. Their misfortunes enlisted the sympathy of benevolent people, among them, Governor Ramsey, who made them a visit. They were well informed artisans and mechanics, who were infected with Fourierism, and other impractical dogmas of the day.

Their wives and daughters were intelligent, but firm believers in the same social system. Neither sex was reared to hardship, and the community, as such, was ultimately dissolved.

Many of these original colonists, however, continued to reside on the land which they had taken. They were mostly infidels and had broken up every religious service in the community. Regarding them as proper subjects for missionary effort, Father Evans decided to establish religious services among them. At his first visit he told the congregation that he had been a missionary at the "Five Points" in New York City, and had seen all sorts of people, that, if there were any in this place who were worse than those, he was ready to meet them. His subject that day was "Miracles." The text was, "He fed them with feathered fowl." During the sermon a man arose and said that he did not believe in miracles. "Next Sunday, please God," said Mr. Evans, "I will preach about the Old Testament Miracles, and as you have interrupted me now, you must come and hear me."

The following Sunday a large congregation assembled in the rude school house to hear what the preacher had to say about miracles. Father Evans, as we have seen, was not to be easily thrown off his guard. By birth a Welchman, he possessed the ready wit and the warm sympathy for which his countrymen are known. He was not to be interrupted unceremoniously, nor to be driven out of the school house.

After the prayers had been said Father Evans asked the man who did not believe in "miracles," if present, to rise in the congregation. Accordingly the man stood up, when Father Evans asked him several questions relating to the journey of the children of Israel, whether the quail was a migratory bird? What kind of a country the children of Israel were traveling through? To each of his questions the man answered that he did not know. Turning to the congregation, Father Evans said, "Here is a man who acknowledges that he is unable to answer a single question I have asked him; and yet this man dares to deny the Word of God which says, 'He fed them with feathered fowl'." Turning to his hearers, he asked them if they had not seen the pigeons fly in the East? To which they answered, "Yes." "And how do they fly in a high wind?" Some of the congregation said, "Low." "So that they could be killed with a club?" "Yes." The Bible says: "God sent a strong east wind which brought up a great multitude of feathered fowl. These the children of Israel killed, and they did eat feathered fowl, as God's Word says." From this time on, no one dared interrupt his services.

At another station Mr. Evans preached in a school house occupied on alternate Sundays by a minister whose services, on one occasion, were disturbed by "certain lewd fellows of the baser sort." At last he closed his sermon, disgusted with his congregation, and the following day told Mr.

ST. PAUL'S CHURCH, WINONA



Evans that if they all went to h—l he would never attempt to save one of them.

The following Sunday Mr. Evans told them, before beginning the service, that if any one attempted to interrupt him, or in any way misbehaved when he, or any other minister was preaching there, he would bring ten of the railroad men to horsewhip them. "I've been with you long enough for you to know that when I say a thing I mean it. From that day he never had any disturbance, nor did the Methodist, on the alternate Sundays.

One Sunday an old man of seventy was much engaged in reading a Prayer Book, and asked Mr. Evans to lend him that book. Mr. Evans said, "I will give it to you." The man then said, "Say, Elder, what kind of a society is this, anyway" Mr. Evans replied that it was the Episcopal Church." He then said, "Who got it up" Mr. Evans replied, "It was founded by our Lord over eighteen hundred years ago." The man shook his head and said, that could not be, as he came from Maine and never heard of it before. He said he had seen a book called a "Testament" in Maine, but he never saw a Prayer Book before. The man became a devout Christian, was baptized and confirmed, as were also his children and grandchildren.

At first it was "The Church in the house," his own household, and Mr. and Mrs. Bond,—nine souls in all. In October Bishop Kemper made another visit to the Territory of Minnesota; and while at Winona went to see Mr. Evans. The Bishop found him in a state of despondency, his family living in a small barn, and his wife sick in a hayloft. This visit of the Bishop was a great comfort to Mr. Evans, and as the resignation of the Rev. Mr. Gray had left Winona vacant, the Bishop urged Mr. Evans to take temporary charge of the Parish. This he consented to do, holding his first service Sunday morning, October 18th. He continued in charge until August 6th, 1861, and was succeeded early in 1862 by the Rev. Mr. Waterbury.

The public services at Stockton were held at first in the village school house. There was not a single ('hurchman in the village, and but few who had seen an Episcopal elergyman, or a Prayer Book. In June, 1858, he writes: "We have now a large attendance on public worship, excellent singing, chanting, and responses in prayers and Psalms, devotional and churchlike. In December, 1858, a parish was organized under the name of Trinity Church, with two wardens and eight vestrymen, and admitted into union with the Diocese at the Convention of 1859.

With the increasing interest and growth of the Church in Stockton, Mr. Evans decided to undertake the building of a

church. Early in 1860 Mrs. Evans and Mrs. Bond went to New York to solicit funds among their old friends. They readily secured about a thousand dollars, and at the request of Bishop Whipple, Mr. Evans laid the cornerstone of a church July 4th to seat a hundred and twenty-five persons. It was a venture of faith. The people of the village gave according to their ability; but to complete the structure it became necessary to do what others of our missionary clergy have done since, borrow the money to complete the work. Money was then worth three and four per cent a month. So Father Evans borrowed the money. The church was completed, but in the end the obligation caused the missionary, "no small anxiety."

The exact date of the first service in the unfinished church is not given; but, writing near the beginning of the year 1861, Mr. Evans says: "I hold Divine Service in the new building," and under date of January 4th, 1861, Bishop Whipple writes: "Being the Fast Day appointed by the president. . . . I preached . . . in the evening in the new church at Stockton. It is one of the most beautiful rural churches in the West, and its erection in troublesome times evinces great liberality. It is not entirely finished, but we hope will be consecrated the present summer."

In the latter part of the spring Bishop Whipple sent Mr. Evans the three hundred and seventy-five dollars due on the church, of which two hundred was from an unknown friend of the Bishop, accompanied with the following note.

"Rev. Benjamin Evans: Dear Sir:—Pay your church debt, have it consecrated immediately, and thank God for having enabled an unworthy servant to assist you."

"Most devoutly have I thanked God," writes the missionary, "and prayed Him to bless the liberal donor."

The little church, thus freed from debt, with its cross-capped spire rising above the trees, with its "acre of God" around it, hard by the waters of the beautiful Rollingstone, with its springs and encircling hills, was formally set part for Divine worship on the Sunday after the Ascension, 1862, the first morning of sum-

mer, bright and beautiful,-such an one as saintly George Herbert calls "the bridal of the earth and sky," or such as our own poet has described, "a day in June." On such an occasion our good Bishop Whipple was always at his best. The congregation filling the church, the vested clergy, the singing, hearty and effective, the sermon of the Bishop, setting forth in clear and unmistakable language the nature of Christian worship and the claims of the Church of Christ, was listened to with rapt attention. To the missionary it was indeed a "white day," and there were few tearless eyes in the congregation as the Bishop spoke in conclusion of the joyful though undesigned coincidence attending the commemoration of their pastor's fiftieth birthday, adding that he could express no better wish than that his pastorate ended, the shepherd might sleep in the midst of the flock, beneath the shadow of the cross, that in the morning of the Resurrection he may say, "Hear am I and the children Thou hast given me."

Early in 1862 St. Paul's Winona passed into other hands, and from this time on Mr. Evans cared only for Stockton and Minnesota City, with an occasional service at other points, as St. Charles. During the week he attended to the cultivation of his farm, where every tree was planted by his own hand. The neat rural cottage often drew to it the friends from Winona; and Father Evans was from time to time the recipient of the old time donation. He gave the Diocese ten years of labor, at times in great weakness of body. Even his work at Minnesota City was not without its fruits. In 1861 the Bishop writes: "I held a service at Minnesota City—the school house was faultlessly neat, a large congregation was present, the responses were earnest, and the chants and hymns were sung with devotion." Father Evans says: "For nearly four years I have held divine service in this place. The change among this scattered population of strangers to the Church has been gradual and solid; our congregations are good, the school house is crowded, and more than half of them use Prayer Books and join in the responses."

The continued ill health of Father Evans at last rendered a return to the East necessary, and in the spring of 1867 his connection with the parish at Stockton and the parts adjoining

ceased, and his address became Patterson, N. Y., where he first entered upon his ministry. With his passing away from us the beauty of this spiritual "Arcady" went out. The earnest band of men and women, one by one, were exiles for hope of gain and betterment of fortune; and this, like many another rural parish, was not. But let us believe that the seed sown has brought forth its fruit elsewhere, according to the promise.

About December 1st, 1867, the Rev. J. W. Shatzel took charge of Stockton in connection with St. Charles. The following year a new organ, the gift in part of the friends of Father Evans in the East, was placed in the church. Mr. Shatzel continued in charge until the close of the Council year ending June 1st, 1869. In 1870 the vestry report "no minister in charge," and add the following significant fact: "If a minister who could preach in German and English could be obtained the Parish would do well, as the Germans are fast coming in, and will soon be the majority in numbers, if not already, and have not the Gospel preached to them. Therefore, in behalf of the Germans, we pray you send them the Gospel." It appears that the Parish was cared for in the interim by the Rector at Winona. About July 1st, 1871, the Rev. Joseph J. Hillmer, a priest in the Church of Rome, having been received into our branch of the Church, was appointed in charge of Stockton. Mr. Hillmer, being a German by birth, a graduate of the University of Gratz, Austria, and an excellent scholar, was able to preach in German as well as in English. He closed his labors at Stockton October 11th, 1872. From this time it is probable that the Rector at Winona performed some occasional ministrations, but no regular services appear to have been held. From August, 1876, to Christmas Mr. Hillmer of Winona held services here. April 1st, 1877, the Rev. B. T. Hall took charge of St. Charles, and a little later of Stockton. following is of interest: "In July (1877) the Rev. Mr. Hall officiated here (Stockton). He rode thirty-four miles to do so, and continued till the severe weather set in." Mr. Hall resigned St. Charles at Easter, and was succeeded by the Rev. Lewis F. Cole, who also took charge of Stockton. He reports twenty services in 1879, on Sundays and fifteen on week days.

After the resignation of Mr. Cole the Rev. Mr. Hillmer, who was now engaged in teaching in the public schools of Winona, again took charge, reporting eight services, 1880-1, seventeen services on Sundays, 1881-2; and as under his pastoral care during the year 1882-3, since which time no priest is reported in charge. Between 1879 and 1886 the Rev. E. J. Purdy of St. Paul's Winona held special or occasional services and other mininstrations at various times. Indeed, Trinity Church, Stockton, may be reckoned, in the absence of a rector, as a mission of St. Paul's, Winona, whenever it is not expressly stated as under the charge of a missionary. For many years the Church people had been growing fewer, and their places were being filled by Germans. About 1892 the Rev. Mr. Chittenden of Winona was appointed in charge, to effect a sale of the church building, which was falling into decay, and about 1893 the property was sold by permission of the Bishop to the German Lutherans, who now constituted the greater part of the population. The Parish was never self-supporting, but received aid from the Domestic and the Diocesan Boards.

We do not find any record of the number of communicants at the time Mr. Gray resigned St. Paul's, Winona, but as Mr. Evans reports twenty-nine to the Council the following May, of whom thirteen had been added since he took charge, there would be about sixteen at the time Mr. Gray resigned. Perhaps this is a large estimate.

Easter, 1858, the following were elected officers for the ensuing year: J. Ketchum Averill and Geo. C. Tanner, wardens; Thos. E. Bennett, Wm. Lamb, R. H. Bingham and Noah Smith, vestrymen.

A subscription paper was circulated about this time to raise \$300 for the salary of Mr. Evans. With the missionary stipend his salary was six hundred dollars a year. For this he was to give one service a Sunday, with such occasional ministrations as might be needed.

Friday, July 9th, Bishop Kemper held service in the evening and confirmed Mrs. Emma C. Tanner and Miss Morse. There do not appear to have been any further confirmations until the

first visitation of Bishop Whipple February 12th, 1860, when he confirmed Mrs. Agnes M. Talbot and Miss Anna B. Sargeant. In his diary he says, "Sunday, February 12th, preached in an upper room for St. Paul's Church, Winona, to a crowded congregation and confirmed two persons. Preached 3 p. m. and 7:30 p. m., Rev. B. Evans, the Rector, reading the service. I spent three days in this delightful parish and trust our counsels will be for good of the Holy Church."

Early in August, 1861, Mr. Evans resigned the parish after a pastorate of nearly four years. During this period there was little increase in numbers, but through no fault of Mr. Evans who was greatly beloved. A lot was given by Mr. Asa Forsyth for a church, and from January 3d, 1861 to September 20th, Bishop Whipple made three visitations, at which he held service and preached.

Between the date of Mr. Evans' resignation and November, the Vestry called a Mr. J. W. Williams to the rectorship. Mr. Williams had lately come to Winona, representing himself to be a clergyman of our Church. He was a man of pleasing address and of some ability as a preacher. He officiated for the Parish at the invitation of the Vestry and procured a call without the knowledge of the Bishop, and without presenting any credentials to show that he was in Orders. Accordingly, the Bishop forbade him from officiating in the Diocese. Other circumstances soon showed that he was an unworthy person, and the wise and prompt course of the Bishop was approved by the parish and no permanent injury resulted from the scandal. February 5th, 1862, the Bishop preached in the Hall or "upper room" where services were usually held, morning and evening, and again June 1st, when he confirmed eleven persons.

Meanwhile, in February the Rev. Julius Waterbury of the Diocese of Illinois had come to Winona and in March had taken formal charge of the parish. At the close of the Council year 1861-2, Mr. Waterbury reports forty-one communicants and about one hundred and seventy-five souls, of whom seventy-eight were baptized.

A review of the work for the four years of the rectorship of Mr. Evans gives us the following:

Total number of persons who had been confirmed was four. Two adults had been baptized and twenty-one added to the number of communicants. The total gain to the membership had been eleven. At the close of his third year he writes, "Hard work and little fruit as yet. We labor in faith and hope."

When Mr. Evans took charge of the parish in October, 1857 immigration had ceased. The mad craze of financial speculation which had swept over the country in 1856 was re-acting with disastrous results. Banks had suspended throughout the East, and the notes of many of them were no longer current. A blight rested upon all our new towns. Many people were deeply in debt, and money was loaned readily at three, four, and five per cent a month. Building had ceased and business was at a stand-still. Churches and schools suffered of necessity when families found it difficult to get daily bread.

Mr. Evans resided on his farm near Stockton, which he cultivated during the week, and on Sunday morning drove to Winona, a distance of eight or ten miles for the morning service. He had come to Minnesota in search of health in the spring of 1857. He was a man of genial and sympathetic nature and had a ready fund of wit and anecdote which made him a pleasant companion. His library was stocked with standard authors in theology and literature.

Although scarcely fifty years old, he was lovingly called Father Evans. In theology he was a Churchman of the school of Bishop Hobart, and to the last was a friend of Bishop Onderdonk, whom he never ceased to think had suffered a grievous wrong. His manner of conducting the service was reverent yet natural, and his sermons were interesting and instructive without any affectation of learning. Although his discourses were usually written, he could speak extempore on occasion. He had been a successful missionary in New York City where he was greatly beloved by his people. His experience and acquaintance with men, and his native Welch wit and humor enabled him to meet the emergen-

cies of a new country where a man of less tact and more scholarship would have been put to confusion by some unbeliever.

Thus, without a resident pastor, or church edifice, while other congregations enjoyed both, with but one service on Sunday and with few opportunities to deepen the spiritual life by the observance of the special seasons of the Church, or by the counsels of the pastor, great and lasting credit belongs to the few faithful Church people of that early day for their earnest efforts in maintaining the services of the Church during those unpropitious days.

Mr. Waterbury found the field white for the harvest. Being of pleasing address, social by nature, active in his parochial ministrations, it could not be otherwise than that immediate results should follow his labors. Financial matters had also taken favorable turn, and the city had entered upon a career of prosperity. The enterprise of her citizens in educational matters made Winona a desirable place of residence, and commercial advantages were in her favor. The new rector entered upon his work the first Sunday in Lent. The enthusiasm of pastor and people swelled the interest to overflowing. The attendance increased. Two services and a lecture were given daily in Holy Week, and the weekly services were continued after Easter. Thirty-eight received the Holy Communion on Whit Sunday.

But while everything seemed so bright, and the Parish was looking forward to building a church, a great calamity suddenly fell upon them in a fire which destroyed the building used for Divine service, with all its contents. The ladies had just paid off all outstanding debts, and as the Rector writes, "If we owed nothing we owned nothing." "In this free condition we began to work, gathering our scattered flock as best we could in the afternoon of each Sunday in different places of worship. With remarkable liberality the young men encouraged us to go forward, and at Christmas time we took possession of a building, 24 by 60, erected on the lot given by Mr. Forsyth on the corner of Fifth and Lafayette streets. The building itself cost \$1,500, of which the Bishop gave \$225, and with the lot was valued at \$2,500." This first church was consecrated by Bishop Whipple June 9th, 1863, in the presence of a goodly number of the clergy. In the fall of

1870, this first house of worship belonging to St. Paul's Church was removed to the corner of Fifth and Broadway and the lot on which it stood sold. In its new location the building was refitted and used until the congregation took possession of the present beautiful edifice of stone, Christmas, 1874.

The fire thus proved to be a blessing in disguise. It seemed to develop the strength of the younger element, and to bind the people more closely together. Seventeen persons had been confirmed this year, and thirty-seven communicants added. At the close of the Conciliar year, June 1, 1863, there were sixty-eight families reported, seventy-two communicants and two hundred sixty-two souls. A Parish school was in operation, and daily prayers were kept up, and the influence of the Church was extended in the observance of Festival and Fast, and by other agencies for good, so that the congregation was fast outgrowing the little church.

January 1st, 1865, Mr. Waterbury resigned charge of the Parish after a rectorship of nearly three years. To his many excellent qualities Mr. Waterbury added a fine taste for music. He was also the compiler of a Hymnal for the use of missionary congregations.

It was a happy Providence that directed the Parish in the choice of Mr. Waterbury at that particular stage of development. "He was energetic and ambitious, and crowded the work in all departments." He interested himself in the young people, won them to the Church, and kept them interested in various ways. He devoted much time to Church music, and thus added much to the attractiveness of the service.

"In doctrine his teachings were well balanced, and of such conservative character as to accord with the Diocese.

"His mission should have been to organize parishes. For the quiet, contemplative routine work of a well established parish he was not well litted.

"As a result of his work the duties of a parish were clearly defined. The rights of clergyman, of Vestry, and of laymen, became known. The possibilities of growth were made apparent, as also the necessity of harmonious work."

"He was followed by the Rev. T. J. Holcombe, a gentleman of quiet, scholarly ways, affording a restful relief from the bustling activity of his predecessor. Under his ministrations the Church became welded together in peace and prosperity. The services were made beautiful by music of a

^{*}A contemporary estimate of the work of the Rev. Mr. Waterbury.

superior order,* whilst his sermons, full of lofty thoughts, and replete with beautiful imagery, gave the greatest satisfaction.†

"The period of his ministrations was marked by a steady increase in membership, and the Church's course ran like a smoothly flowing river, still and deep.

"His teachings ran neither to one extreme nor to the other. The lines of Church doctrine were well defined. He had the faculty, rare, indeed, of deepening the interest of the older communicants, of discovering to them new beauties in the Church services, and of making them feel that it was blessed to be within her walls." His freedom from speculative ideas, his moderation and conservatism made the faith he preached lovable for its simplicity, and with no disparagement to others it may be truthfully said that the faith of the Church has never had a better expositor.

"As a result of this and of his work generally his parishioners look back to the days of his rectorship as to a halcyon period,—days of quiet, of peace, and of spiritual growth, and hold him in loving remembrance."‡

During the rectorship of Mr. Holcombe a parsonage was built. The Parish also began to ascend from a mission to a self-supporting parish. From six hundred and fifty dollars in 1863, the salary of the rector for the year, June, 1866, was twelve hundred dollars. An indebtedness of several hundred dollars was raised in church in a few minutes by a stirring appeal of the rector.

The first choral service, so far as our records show, was on Christmas Day, 1866. Dr. J. G. Gilchrist, an organist of experience from Philadelphia, was of great assistance in the music of the Church. Early in 1867 he removed to Owatonna; and later became lecturer on Homeopathy at Ann Arbor, Mich., and subsequently at the State University at Iowa City, Iowa, where he died. Dr. Gilchrist was a gentleman of literary taste, an accomplished organist, and a writer of authority in his own school of medicine. His writings were published abroad as well as at home. He was a man of great industry and method, and he never failed to be present at church, and to preside at the organ, during the five years of his residence at Owatonna.

^{*}Winona was noted for its musical talent.

[†]Some of the sermons of Mr. Holcombe were very striking. The writer remembers in particular one preached at a Convocation on the education of children.

The reader will remember that Mr. Holcombe began his education under J. Lloyd Breck and finished it at Nashotah under Drs. Cole and Adams. The spirit of his ministry was in entire accord with Faribault.

At the close of a rectorship extending from May 1st, 1865, to May 1st, 1869—four years—Mr. Holcombe left eighty-one communicants and a Sunday School of one hundred and ten pupils. Fifty-four persons had been presented for confirmation and thirty-seven adults had received the sacrament of baptism.*

After a short interval, the Rev. Theodore M. Riley entered upon a rectorship which extended from August 1st, 1869, to October 31st, 1872. During his first year there was an increase of forty-one communicants and the Parish did not greatly vary in numbers at the close of his pastorate. The work of Mr. Riley differed from that of his predecessors and tended, though in a different way, to develop the strength of the Parish. He made the weekly Eucharist a feature of parish life. A Guild was organized for Intercessory Prayer for the Church, the Diocese, the Parish, the sick, the afflicted, and for the discharge of all spiritual and corporal works of mercy.

There is no doubt that the earnest and devout spirit of the Rector left a deeper spiritual life on the Parish. He had, as we remember him, a winning, loving personality, that drew people to him in their joys and in their sorrows. In the Sanctuary he ministered as a priest. Whether by training or by taste, he was identified with the ritualistic party. His holy life and a nature *spirituelle* in its charactter, shed a benign influence in the Parish and the Diocese. He was strong with the young. For this reason when Holy Trinity, East Minneapolis, became vacant he was thought to be especially fitted for a field of usefulness so near the University. It was with no small regret, however, that he resigned his present field of labor, though he did not thereby sunder the sacred ties which bound him to the loved ones of his flock.

During his pastorate, the Sunday School retained its full numbers. There was an increase of financial strength, and it became evident that the Church must soon be enlarged. In 1870-71 two lots were purchased for a site for a new church and rectory, and

^{*}For a full report of the statistics of the Parish 1862-9, see Council Journals. Allowances must be made for discrepancies between pastorates. Some "fall away" on the departure of a loved Rector and are not known to the new pastor.

the church was moved from its location to the new property on Broadway.

During the winter of 1872-3 the services were kept up by the Rev. R. W. Lowrie, who became officially the Rector April 20th, 1873. Mr. Lowrie was a man of affairs and eminently fitted to be at the head of the Church during the era of church building. Ground was broken for a new church in the summer of 1873, and the cornerstone laid September 25th. The entire length of the church, including a chancel of twenty-six feet by twenty-five, is one hundred and fifteen feet, with a seating capacity of five hundred. The entire cost of the church including bell and organ was about \$35,000.

During the rectorship of Mr. Lowrie the Parish continued to increase in numbers and influence. Eighty persons were presented for confirmation, and the Sunday School enrolled one hundred and fifty pupils.*

In December, 1877, the Rev. Charles W. Ward took charge of the Parish with the brightest prospects of usefulness. In a few weeks the entire Diocese was pained to hear of the sudden death of Mrs. Ward, and a dark cloud rested upon a home, than which few in our midst were ever brighter. Says one who knew, "It seldom happens that a pastor and people in so short a time become bound together by the closest bonds of love. Mrs. Ward was a woman of culture and refinement, warmly attached to the Church—a true 'helpmeet' for a pastor."

Such an event could but cast a shadow over the usefulness of the Rector. He had been Rector of St. Stephen's, Providence, R. I., and he brought with him the reputation of being an excellent preacher; and it was fondly hoped that under his ministrations the Parish would become one of the foremost in the Diocese. This may have been the beginning of that mental gloom which darkened his splendid intellect, and amid which the sun of a noble life went down in utter darkness. His influence was felt throughout the city, a reading room was established by his efforts; but at the end of a year and six months he resigned his rectorship, May 1st, 1879.

^{*}Mr. Lowrie is the author of several excellent tractates on the Church. His departure was a distinct loss to the Church in this Diocese.

June 1st, 1879, the Rev. E. J. Purdy of the Diocese of Indiana entered upon his duties as Rector of St. Paul's Church. His pastorate, one of the longest in the history of the Parish, closed at Easter, 1886. Mr. Purdy gave the Parish a strong administration, and we may reckon it as one of the most successful in substantial results in the history of St. Paul's. When he took charge he found the Parish burdened with a heavy debt, which was hindering its growth and usefulness. He immediately addressed himself to providing for the payment of principal and interest, and to placing the Parish on a sound financial basis. The Parish had sustained many losses by removal. He found only four names out of the first forty-seven on the communicant list in the Parish Register, and only fourteen out of the first one hundred and forty-four since 1858. As an illustration of Parish statistics, he found only one hundred and ten communicants enrolled on the Parish Register out of one hundred and eighty-two reported, and only one hundred and thirty after a thorough canvass of the city.

The Sunday School was also reorganized with a large increase in attendance, and everything betokened growth in every way. The congregations were good, and the Rector presented twenty-three candidates for confirmation. Among the number was the Rev. Thomas K. Allen, a minister of the Adventists, much exteemed by all. Mr. Allen had lived in Winona seventeen years, and had won the love of all who knew him. The separation from his flock was very painful, but to the credit of his people, while they deeply mourned at the change, they so loved him that they bade him an affectionate farewell, and a Godspeed. He applied to be received as a candidate for Priest's Orders, and made full proof of his ministry. His name is one more added to the list of those who, like Father Chandler, found satisfaction in the Church's ways.

Mr. Purdy also found time for work outside the Parish. A Sunday School was organized at Lewiston by one of his zealous workers, who rode eighteen miles to superintend the work.

We give a brief summary of the results of his work at the time of his resignation, May 1st, 1886. He left one hundred and eighty communicants, one hundred and three families, and five hundred souls, and one hundred and sixty-eight members of the Sunday School. Seventy-eight persons had been presented for confirmation.

The following is worthy of note here—the increase of males over the number in the earlier years. At the organization of the Parish there was not a male communicant. In 1859 the proportion of male to female communicants was one to four. When Mr. Waterbury took charge there were five males and thirty-six females. In 1885, of one hundred and seventy-two communicants, seventy-two were males.

August 1st, 1886, the Rev. William H. Knowlton of Galena, entered upon his duties as Rector of St. Paul's Church. He found as usual in our parish records a shrinkage in numbers, incident no doubt to different systems of accounting. Mr. Knowlton at once set himself to work, and under his energetic administration the indebtedness on the church was paid, and the building was consecrated on the 28th day of June, 1888, in the presence of a goodly number of the clergy, by the Assistant Bishop of the Diocese, who also preached the sermon.

With the payment of the debt and the consecration of the church, the Parish was free to develop its capabilities in other directions. The Rev. Mr. Knowlton closed his labors at Winona September 1st, 1891, and was followed by the Rev. Ezra P. Chittenden,* October 1st, 1891-August 1st, 1896, in whose Rectorship the tower was completed. Mr. Chittenden also cared for Caledonia, having a lay reader under his direction, and was otherwise active in his work outside the Parish.

On the resignation of Mr. Chittenden, the Rev. Theodore Payne Thurston was elected Rector, and entered upon his duties January 3d, 1897-April 20th, 1903. Under his pastorate the work of the Sunday School was enlarged in the Mother Parish, and extended outside, in the opening of the St. Andrew's Sunday School Mission in the upper part of the city, about 1890.

Under the pastorate of Mr. Thurston a commodious and well appointed Rectory, adjoining the church, was presented the Par-

^{*}Mr. Chittenden had been a minister of the Congregationalists; he was the author of "Pleroma," a poem.

ish by Mr. and Mrs. Charles Horton. Mr. Horton has since made an offering of \$7,500 for the Fund of Aged and Infirm Clergy. To the Parish equipment must also be added the gift of a Parish Home by Mr. and Mrs. Youmans, which has since been liberally endowed by the same generous donors. In its devotion to many good works, among which we may speak of Breck School, St. Paul's Parish is among the foremost in the Diocese.

After a vacancy of a few months the Rev. Edward Borncamp was called and accepted the rectorship of St. Paul's Church. The equipment of the Parish leaves little to be desired, except, perhaps the enlargement of the chancel for the more effective performance of Divine service. Mr. Borncamp entered upon his duties August 1st, 1903, and at this writing is still in charge.

CHAPTER XXXI

THE REVEREND EDWARD LIVERMORE AND MISSIONARY WORK IN SOUTHWESTERN MINNESOTA

Among the too few long pastorates of the Church in Minnesota is that of the Very Reverend Edward Livermore, the second resident Rector of the Church of the Holy Communion, St. Peter. The record of the labors of Mr. Livermore, is the history of the Church in the southwestern part of the State for nearly a quarter of a century; or more exactly from 1860 to 1883. He may be reckoned among the pioneer clergy of the Diocese. In 1860 he was the only clergyman of our branch of the Church in the Minnesota Valley above Shakopee, unless we except the Rev. Joshua Sweet, Chaplain at Fort Ridgely, whose labors were mostly confined to the Post. In his long pastorate, the name of Mr. Livermore became a household word throughout the extensive region above Belle Plaine to Redwood Falls; and from Mankato along the Omaha Railroad to the southwestern corner of the state.

The saying of Emerson, so often quoted, finds a happy illustration in Mr. Livermore. On the maternal as well as on the paternal side, his education began in an ancestry honored both in Church and state. It would exceed our limits to speak particularly of his ancestry, or of the associations amid which he was reared,—that hallowed ground endeared to us by the names of Hawthorne and Longfellow. He was born in Holderness, N. H., on the Livermore estate, which had been a grant from King George the Second. In a corner of the old burial ground, the "Acre of God," stands the quaint old church with its moss-covered roof, its worn door, its square pews,—but the John Aldens and Priscillas are sleeping beneath the green sod in the old Holderness church yard, with the Livermores and Browns, and villagers, of whom . . . "the Church hath never a child to honor before the rest."









CHURCH OF THE HOLY COMMUNION, ST. PETER



CONFIRMATION AT FORT SNELLING



Almost the first work of Mr. Livermore, after coming to St. Peter, was to make provision for the education of the children of the town. The Rev. Ezra Jones, before him, had labored to establish a school of high order. Mr. Livermore brought with him from the East the experience he had gained in the successful management of Parochial schools. His teachers were persons of rare excellence in character and qualifications. At one time he had three parish schools under his care, one at St. Peter, one at Ottawa, and one at Le Sueur. Like others of our clergy, he continued this work until the growth of our public school system made the Parish school, without endowments, an impossibility. It was a distinct loss to the Church to have to relinquish this work, as in these schools many received their first impressions of the Church.

Besides St. Peter, with the neighboring village of Traverse, his cure included Belle Plaine. Henderson, Le Sueur, Ottawa, Cleveland, Kasota, Mankato and South Bend. He was the spiritual pastor of all the scattered children of the Church in the surrounding region. On the east his parish limits extended to the work of the Bishop Seabury Mission. Wilcoxson from St. Paul, Peake from Shakopee and Jones at St. Peter had already blazed a trail for the Church up the Valley of the Minnesota. October 29th, 1854, Bishop Kemper had held the first Christian service, as we are told, at St. Peter, at which the entire adult population of fifty persons was present. This service, consisting of the Evening Prayer, with a sermon, was held in the home of Captain Dodd, whose name is identified with the early history of the State. The first Eucharist at St. Peter was also offered by Bishop Kemper in the home of Mrs. Dodd, one of those

"Who little deem

Their daily life an angel's theme,"

who remained to welcome the missionary and his wife, old friends, to the field where he was to gather the "Bread of God." It was a singular Providence which had brought this daughter of the Church of the Holy Communion in New York City to our Western Border. Thus her beautiful life binds together the blessed memories of the Church of the sainted Muhlenberg and of the

daughter church at St. Peter, whose missionary, Mr. Livermore, continued to be until his removal to another field of labor.

The outlying stations in a cure so extensive could receive but little personal attention. But it was very much, after all, for the scattered members of the fold to feel that there was some one to afford them the ministrations of the Church, to baptize their little ones, and to bury their dead. In some of the towns there may not have been more than two or three communicants. In 1860 Mr. Livermore reports but sixteen at St. Peter. Doubtless this included those in the neighboring country. There was, however, a Sunday School of forty children; and foundations were being laid in a Parish School of twenty-five pupils. The history of this period, therefore, so far as relates to the Church, is not written in books. A visit to a sick bed, or to a cabin on the prairie, affords little material for the chronicler. A friendly word to a laborer on his way to his daily toil, the inquiry after the sick one at home are matters the reading public care little about. An hour given to ways and means to save the home or the chattels of some poor widow is seldom set down in the list of public benefactions. Yet such was the unwritten history of this gentle pastor of the Valley of the Minnesota. Mr. Livermore was not given to long reports of his work. Perhaps it had been better had he left on record more incidents as "memorials of a quiet life." Had he done so in the formative period of our Church in the Valley of the Minnesota there would have been more, perhaps, in his latter days of what a great preacher has called "the withheld completions of life."*

In 1860 life was at a standstill in the Valley. The immigrant had expended his resources and had little to give. St. Peter was the "chief city" of that region, the metropolis of the "land seeker." The Land Office of the Government was located there. It was in the highway to Fort Ridgely and the Sioux Agencies. It was a "Port of Entry and Departure" for steamboats, which in those days brought up supplies from St. Louis, then the depot of this Northwest. St. Peter had aspired to be the capital of this

^{*}Bishop Brooks.

empire State. Its happy location had attracted many influential citizens of refinement, as well as of enterprise. It was a fortunate event which brought our missionary to cast his lot among these excellent people. There was a charm about the home which drew around Mr. and Mrs. Livermore a circle of devoted friends. There was the large room, with its ample fireplace, where the "Yule-log" blazed brightly, where the hospitable "board" was spread and the bread blessed. The house, one of the earliest in the town, reminded one of the early days. antique furniture was in keeping with the olden time. Bishop and clergy found oft refreshment there. Says Bishop Whipple: "This house had in furniture and style a certain refined simplicity and quaint old time character perfectly in keeping with the Rector himself. It was just a little different from any other household interior I ever saw; and I am sure that some of the furniture itself, as well as the indefinable charm of olden days, must have come from the old Livermore mansion of 1775 at Holderness, New Hampshire, if not from the still older colonial house at Portsmouth."

Such was the home of our Missionary at St. Peter. In 1860 St. Peter was on the border of a sparsely settled prairie region westward. The missionary had enough to do "to seek for Christ's sheep that were dispersed abroad" in the scattered homes of the pioneer. In 1861 the ready response of our volunteers in the Civil War gave us broken homes; and our clergy became sons of consolation to many desolate hearts. The terrible Indian massacre of August, 1862, brought many wounded to his door; and not a few fugitives from the tomahawk and scalping knife found in the clergy an angel of mercy. At St. Peter the Bishop cared for the sick, dressed their wounds, and laid many hearts under contribution of loyalty to the Church. In those days the best work of the Church was not in temples made with hands, but in the cabin, or by the bed of the sick, or on the tented field. This may explain why it is that between 1860 and 1864 we find so little of record save the Eucharist offered, the Baptism, the Bridal and the Burial,—the only marks by which we track the footsteps of some of our early clergy.

When the horrors of the Indian warfare had ceased, and the settlers had returned to their peaceful avocations, a desire was expressed in many places for the services of our clergy. The soldiers on the Potomac had seen the Bishop of Minnesota in camp and hospital, or had heard of the kindness of our clergy in letters received from home. After the close of the war, many a soldier went miles to listen to the Bishop; and the sound of his voice brought back memories of the camp-fire. With the return of peace, our towns took on new life. At first there was but a single communicant at Le Sueur. The early clergy were welcome to the house of Mrs. Peck. It was the "Church in the house." Gradually, with the visits of the Bishop the prospects of the Church brightened here as other Churchmen came. There was living in the village a Mr. S-, who was a great admirer of the Bishop. Mr. S. was not a Christian man, and being a Democrat, was opposed to what he called "political preaching." A denominational house of worship stood adjoining his grounds, and he had even threatened to cut the halter of any horse he found tied to his fence. At one of his appointments the Bishop had driven up and had tied Bashaw, when some one told him what Mr. S. had said. As the Bishop was in the act of loosing the horse, Mr. S. came out and said: "I didn't mean you, Bishop, you can hitch your horse to my fence whenever you come to Le Sueur, and if you wish you can put him into my parlor."

The early visits of the clergy to Le Sueur had been irregular, or, at most, at long intervals. The Rev. Timothy Wilcoxson, the pioneer missionary, was followed by the Rev. E. Steele Peake of Shakopee. Then comes a long interval of which we have no account. Bishop Kemper's diary makes no mention of a visitation at Le Sueur, though he includes Belle Plaine and Traverse among the stations visited. Between August, 1860, and June, 1861, the Rev. Mark L. Olds of Belle Plaine held three services at Le Sueur. Save the visits of the Bishop, our record is very scanty up to 1865, when the prospects of the Church at Le Sueur began to brighten. In 1865 Mr. S. B. Ormsbee came to Le Sueur to reside. At a visitation of the Bishop Mr. Ormsbee said: "We must have a church." The Bishop replied: "I will

give you \$500. Mr. Ormsbee started a subscription, which, with the pledge of the Bishop, amounted to \$1,700. The church was to be used for a school, thus securing the interest of the citizens at large. A Parish School had been opened in April, 1865, by Mrs. Wright, who afterwards became Mrs. Dickey, which was exerting a marked influence in the community. This was also due to Mr. Livermore, to whom the Church in Minnesota is indebted for his interest in church education. If he had done no other work, this alone would have entitled him to the highest praise as a missionary who knew how to feed the lambs of the flock. January 2d, 1866, the Bishop baptized two children in the Baptist chapel, and February 20th, 1867, confirmed eight persons in the same place. During this year the Church was built and opened for Divine Service for the first time January 8th, 1868, by the name of St. John's Church.

On the 10th Trinity Chapel at Ottawa was opened by the Bishop.

Soon after his ordination to the diaconate the Rev. Thomas E. Dickey was appointed to assist Mr. Livermore at Le Sueur, Henderson and Belle Plaine, where Mr. Livermore had held several services in 1865. This was the residence of Judge Chatfield, who did much to help the Church there. Mr. Dickey resided at Le Sueur, and thus became the first resident clergyman of our Church in that place.

Mr. Livermore now began to turn his thoughts towards a new church, as the congregation had outgrown the plain chapel which had done double duty of Parish School and for Sunday services since its erection in 1857. The cornerstone was laid April 13th, 1869, and on Quinquagesima Sunday, February 27th, 1870, the beautiful Church of the Holy Communion was opened for Divine worship, the Rev. Dr. Richey preaching the first sermon in it.

This beautiful church, costing about \$8,000, is a monument to the faithful and unwearied devotion of our self-denying missionary. The means for its erection had been collected with great toil, in small sums, by personal solicitation in the East. July 28th the church was consecrated by Bishop Whipple in the presence of a large number of clergy and friends from outside. The

sermon was preached by Bishop Talbot of Indiana, who, in the absence of the Bishop in 1869-70, had performed Episcopal duty in the Diocese. The sentence of consecration was read by the first resident rector, the Rev. Ezra Jones, and the Rev. Timothy Wilcoxson, the first missionary to visit the Valley, was also present. It was altogether a rare and historical occasion. Referring playfully to the long journeys of Mr. Wilcoxson on foot, the Bishop related the remark of the countryman who once said to him: "Bishop, the chap that wrote that about the Lord not having any delight in a man's legs didn't know anything about these missionaries of yourn."

The sermon of Bishop Talbot was of peculiar excellence, in which he said: "A church is consecrated from foundation to spire—not the chancel and the east window, or the latter only, as some seem to suppose, but the whole building is henceforth God's house, hallowed to His service, and should be so considered and used."

Thus was brought to a happy conclusion the good work, in which the Rector of the Church of the Holy Communion had been engaged the last two or three years. The little church, built of stone, stands as a monument to the churchly taste of the pastor, who gave nearly a quarter of a century of faithful service to the parish for small guerdon. It was erected, in part, with the offerings of many in the East, who never worshipped within its sacred walls,—in part, with the generous gifts of citizens who loved the man and respected his scholarly culture and blameless life. The faithful priest has entered into the rest of the people of God; but the sweet memories of his hospitality will linger in the hearts of those who sat by his cheerful hearth while life lasts. "His works do follow him."

We now come to the third period in the work of the Rector of the Church of the Holy Communion. The parish church having been completed, he began to extend his usefulness outside his parish boundaries. The country had been settling up rapidly along the lines of the Winona and St. Peter, and the St. Paul and Sioux City railroads, and in nearly all the new towns were

to be found a few of the children of the Church. These naturally looked to him as their pastor. Marshall and Redwood Falls became stations of his on the west, and Garden City and the towns along the Sioux City as the road reached them. There were a few church people at Redwood Falls, as also at Marshall, where the first frame building had been erected in 1872. The first church service in Marshall had been held in 1874 or 5, through the influence of the early settlers from Waseca, among whom was Mrs. Ella Addison. Early in 1876 Dean Livermore received a letter from some one at Redwood Falls, inviting him to come to them, inclosing two dollars for his expenses. Such an act of generosity was unsual at that day, as our pioneers had little to give. A revival had been going on in the village for some time, and had been carried to such an extreme as to repel soberminded people, who desired something better. Mr. Livermore, accordingly, set out on a journey of some sixty or seventy miles, of which the last thirty had to be made in a lumber wagon. It is needless to say that he was cordially received by the few who were hungering for the ministrations of the Church. Daily instruction was given concerning the Church, with services every evening, and on the following Sunday, March 12th, 1876, he baptized six persons. It was a joyful day for the missionary, "and you may be sure," says our informant, "that the two dollars went into the offertory."

The next morning he drew up a petition to the Bishop to have a regular mission established, which was signed by a certain number of the men of the village. This interesting mission was under the spiritual care of Dean Livermore, with the exception of about two years, until his removal from the Diocese.

Among the early settlers at Redwood Falls were the Hon. J. S. G. Honner, a member of the Church of England, and Judge Baldwin. whose wife was a communicant of the Church. The first service in the settlement had been held by Bishop Whipple July 16th, 1869, on his way to visit the Sisseton and the Wahpeton Sioux at the Coteau Agency. On his return the Bishop preached once on Sunday, July 25th.

Some time before this, when the country was suffering from a severe drought, Mr. Honner suggested, through the village paper, that if any one had an Episcopal Prayer Book it would be well to offer the prayer for rain.

We may note in passing that Redwood Falls is but a few miles above the Birch Coulee Mission, near which the Rev. Mr. Hinman planted the Mission to the Dakotahs in 1860. He also held an occasional service at Beaver Creek at the house of Mrs. Robertson, whose son was the interpreter of the Mission. A few friendly Indians had returned after the massacre, and were living in the neighborhood. At the request of Bishop Whipple, about the close of 1869, we find Daniel Robertson holding a service in the Dakotah language every Lord's Day.

As early as March 2d, 1876, a meeting had been called at the residence of Judge Baldwin to organize a Sunday School. It was at this meeting that the decision was made to invite Mr. Livermore to hold a service on Sunday, March 12th.

A Ladies' Society was organized at the same time, of which Mrs. A. M. Northrup was president, Mrs. Dr. Flynn vice president, Mrs. N. Bixby secretary, and Miss Annie Baldwin treasurer. May 31st the Bishop preached in the Presbyterian house of worship, and in the evening confirmed the six persons who had been instructed by Mr. Livermore at his former visit. The following day he celebrated the Holy Communion and confirmed one.

Immediately after the Council of 1876 Edwin G. Hunter was ordered deacon and appointed missionary under the direction of Dean Livermore at Redwood Falls and Marshall, including the country west and northwest of New Ulm. This left Mr. Livermore more time to devote to the stations along the Sioux City railway west of Mankato. These included Lake Crystal, Madelia, St. James, Mountain Lake, Bingham Lake, Windom, Hersey and Worthington, in each of which there were devoted communicants of the Church—or at least one. Of these towns he held the first church service at Madelia, St. James and Mountain Lake, and in all of them the first regular ministrations. He had been the first to hold a service of the Church at New Ulm years before.

He continued to hold services at all the points on the Sioux City railway, and to shepherd the people until the Rev. D. G. Gunn came and took charge of the work beyond Mankato June 10th, 1889—the period of church building. Meanwhile, after the removal of Mr. Hunter, the stations on the Winona and St. Peter railway came under the care of Mr. Livermore again, who gave them such spiritual oversight as he was able, devoting to Redwood Falls a Sunday every month.

April 20th, 1879, Dean Livermore celebrated the fortieth anniversary of his ordination to the Priesthood. On the Saturday evening before the members of the parish and the citizens of the town assembled to offer their congratulations and to present a token of their esteem for his services of nearly twenty years. The Rectory, a pattern of that at Hursely, combined within its walls the spiritual and the intellectual in a measure which has made that English vicarage renowned throughout the Church of England. Over the mantelpiece of the charming old room, in letters of gold, "Fire and heat are bidden 'to bless the Lord," while the spirit of the house found expression in the characteristic sentence, "Ego, autem, et domus mea serviemus Domino." Books filled every shelf and niche and corner of this notable room.

The few days preceding the anniversary had been festive days. They were the days of the Octave of Easter. Mr. Livermore was the life of these social gatherings. On the present occasion, the culmination of that happy week, the guests were to present a token of their love to one who had gone in and out among them these many years. A brief address expressed all this, and the response told how pastor and people had grown together these many years. He said he had always felt it his duty, while mainly occupied in his sacred office, to give a portion of his thoughts and efforts to the general interests of religion, virtue and education, and even to the promoting of the welfare of the community in secular and material matters in which all are concerned; and these tokens of the regard of his neighbors, as well as of his own congregation, were gratifying evidences that his efforts in this way had not been unsuccessful.

Sunday was all that could be desired. The Eucharist was the function about which the Priest of God desired to gather the happy memories of this anniversary. The address of the rector from the text, "I have considered the days of old, the years of ancient times," was devoted to a consideration of the change for good which had come over the Church during the years which had elapsed since his ordination. A thank offering of a paten and a jeweled chalice was made by the Rector and used for the first time, and a large body of faithful communicants showed the peace and unity possible only through the power of a risen Lord, illustrating the words of the Apostle, that "we, being many, are one Bread and one Body."

The time was at hand which seemed a fitting close to the final chapter in his life work. When he felt his bodily strength no longer equal to his duties, he was led to accept the position his old parishioner and friend, Bishop Welles, offered him at Kemper Hall, Kenosha,—"a quiet haven for his last years." He was surprised to find the institution sinking under a load of debt. His three years of untiring work were successful in placing the school on firm foundations. At times it seemed as if the last burden of his life was to be the heaviest. But "his daily Eucharist," writes one who helped him in this, as in so many other ways, "was his great strength and comfort." It did seem as if Providence had placed him where his peculiar business powers enabled him to work to the very last, his very best for the Church. The last day he spent outside of home, active and bright as ever,—the Monday before his death,—was a very happy one, because the arrangements for which he had worked were then consummated. He was ready for his "Nunc Dimittis."

His work on earth was indeed completed,—the crowning work of a long ministry of forty-seven years. He had been unwell for a few days. A sense of weakness—a paroxysm of pain—was felt, announcing the footfall of the Angel to convoy him to a better world. "Pray for me," were his last words as his son went from his bedside to offer the "Morning Sacrifice." So he passed away at early morn, while the incense of the Eucharistic

Sacrifice was going heavenward, and "he was not, for God took him."

The following letter was kindly sent the writer by Mrs. Livermore, from which we make such extracts as show the place Dean Livermore had in the Bishop's heart:

FARIBAULT, MINN., April 23, 1883.

"My DEAR BROTHER:-I cannot realize that I am to lose one from my Diocese who has always been to me more than a brother. I am so near eventide that I cannot think of such a loss without such a wrench to the soul as leaves a scar to carry to my grave. You and Mrs. Livermore have had a place no one else has had in the Diocese. We have differed on many questions, but your loyalty to Christ and His Church, your kindness to myself and devotion to duty, not less than your wise counsels, have always made me feel I could go to you as to no one else. . . . In a changing population like ours, most of the clergy are birds of passage. You go back to Breck, Manney, Paterson, McMasters, and a score of others who are at rest,-yes, you go back to the days when I admired and loved you for your devotion and loyalty to that prince of the House of Bishops, De Lancey, whose like we have never seen and never shall see here. I could have said many things to keep you here and make you say as did St. Paul, 'What mean ye to weep and break mine heart.' I loved you too well; and when your convictions of duty made you feel you ought to go, all I could do was to say, 'God go with you.' . . . I doubt if any man can fill your place, and they begin to see that blessings are dearer as they take their flight." . . . With love, always yours,

Rev. E. Livermore.

H. B. WHIPPLE.

CHAPTER XXXII

SEABURY DIVINITY SCHOOL, FARIBAULT

The early history of the school has been given, in part, in connection with the Bishop Seabury Mission and Shattuck School. Only such features of the work will be given now as are peculiar to the theological work.

Mr. Breck brought with him from the East, when he came to Faribault in 1858, three young men, who were commended by their friends for the Ministry of the Church. They were not candidates for Holy Orders, but were students in the Academical Department, or Grammar School. Only one of these entered the ministry,—Samuel Wardlaw, who is reported by Bishop Whipple in 1866 as received by ordination to the Diaconate. The first candidate for Holy Orders, connected with the Bishop Seabury Mission, was Mr George Barnhart, a young man of pure and holy life, received by Bishop Kemper. Mr. Barnhart remained in the Mission but a short time, and died of consumption.

George C. Tanner came to Faribault about the first of October, 1858, and was received by Bishop Kemper as a candidate for Holy Orders November 8th of that year. These candidates were placed under the charge of the Rev. David P. Sanford, who had joined Mr. Breck in the East, and had been appointed by Bishop Kemper missionary at Faribault and parts adjacent. Near the close of October Samuel Dutton Hinman, a candidate in the Diocese of Connecticut, came to Faribault to pursue his theological studies under Mr. Sanford, Mr. Hinman does not appear to have been transferred until later, as he is not included by Bishop Whipple in the list of candidates in 1860, and probably was not transferred until just before his ordination to the Diaconate in that year. Mr. Hinman and Mr. Tanner taught in the Mission School and carried on their studies in theology, with daily recitations to Mr. Sanford. Both were ordered deacons in 1860. Mr. Tanner September 16th, and Mr. Hinman the 20th. Mr. Tanner remained in Faribault, and Mr. Hinman took charge of the Mission of St. John the Beloved Disciple at the

Lower Sioux Agency. This was the first class to graduate from the Seabury Divinity School.

Early in the Spring of 1859 the Rev. Mr. Sanford retired from the Mission, his resignation taking effect March 10th. A division of the work had been agreed upon between him and Mr. Breck the Fall before, the latter retaining the educational work, and the former the pastoral in Faribault. The Parish of the Good Shepherd was organized in October, 1858, and the Rev. Mr. Sanford was the first Rector. He also heard the recitations of the students in theology.

In May, 1859, the Rev. Solon W. Manney, Chaplain at Fort Ripley, joined the Seabury Mission and took charge of the studies of the candidates for Holy Orders. It had been the understanding that Mr. Manney was to go to Faribault with Mr. Breck in 1858. Accordingly, Bishop Kemper had appointed him Missionary at Faribault after Messrs. Breck, Manney and Peake had selected Faribault as a center for educational and missionary work. But as Mr. Sanford had come out with Mr. Breck, he decided to remain at the Fort for the present. He did not resign his chaplaincy until some months after his removal to Faribault, but was considered as on "leave of absence."

The Rev. Mr. Manney was the only instructor in theology for several years. He taught his class Dogmatic Theology, Church History, New Testament Exegesis and Church Polity. He had sat at the feet of men like Bishop Whittingham and Dr. Mahan in the General Seminary. Bishop Whipple once remarked that were he to live his life again he would find a man who would be to his students in theology what Dr. Wilson was in the training of the candidates for Holy Orders to Bishop DeLancey in Western New York. In 1864 the Rev. Elisha Smith Thomas of Connecticut, who had been educated under Bishop Williams, was appointed Warden of Seabury Hall, which was now open to receive students, and also Professor of Hebrew and New Testament Exegesis. For the four years previous to this the students had occupied rooms in the town and boarded either with the clergy or in other homes. From 1858 to 1860 they lived at the "Mission on the Hill," either in the home of Mr. Breck or in a small cottage built for a dormitory, and still standing, the first "Divinity Hall." Soon after the coming of Mr. Breck and the opening of the school, the number of applicants for theological education from the surrounding country increased, and others were sent from the East, so that the many postulants added considerably to the academical work. These gradually fell away one by one as they learned their deficiency in letters and piety, or the requirements for service were too severely pressed. A few were faithful to the end. Among those who carried on their studies, in whole or in part, in the earlier days, are George Brayton Whipple and Solomon S. Burleson, both of whom having made full proof of their ministry, have entered into rest. Among those who have come to us from other religious bodies and have passed the period of their probation, attending lectures at Seabury, are the Rev. William J. Johnstone of an early day and the Rev. William Wilkinson some years later.

The burning of the "Mission House on the Hill," the residence of Mr. Breck, was the occasion of a change in the head of the house at Seabury Hall, and Dr. Breck was made Dean of the schools, with residence in the Hall. This relation continued until the close of the scholastic year, 1866-7, when Dr. Breck resigned to enter upon educational work in California. The closing exercises of this year also marked an advance in the work of the Divinity School. The first regular exercises of this department took place this year, and were held in the Church of the Good Shepherd. The occasion was an interesting one. The graduating class was the largest, thus far, in the history of the school. It numbered five young men: James Dobbin, Thomas Ellis Dickey, Enoch Crosby Cowan, Joseph Emmanuel Lindholm and Charles Hurd Plummer, all receiving the degree of B. D. The sermon was by the Rev. Geo. W. Du Bois, D. D.: Dr. Buel delivered an able address on the work of Christian Education and the legitimate connection of the Church with the education of men for the various occupations of life. The Bishop, in conferring the degrees, delivered a short address, enforcing the truth that the true man must be a scholar,—the scholar, a Christian.

The afternoon of the same day, after the Alumni dinner at Seabury Hall, an Alumni organization was effected, the Rev. Geo. C. Tanner being elected president, the Rev. James Dobbin secretary, the Rev. Charles H. Plummer treasurer. A preacher and an essayest were also chosen for the following year, a custom which continued for some time, but was discontinued because the variety of business at the Council and at the Anniversary did not seem to afford any opportunity for sermon or essay. An Alumni Prize for the best preparation in Greek was given for a time, but was discontinued for some reason. A lasting result of the organization has been the creation of a fund of \$4,000 for a Scholarship at Seabury, due to the persistent efforts mainly of the Rev. C. H. Plummer an alumnus of the institution. Other treasurers have been the Rev. T. E. Dickey and the Rev. Edward C. Bill. At present the association is trying to build up the Bishop Gilbert Memorial Fund in loving memory of the revered Alumnus whose name it bears.

Trinity Sunday, 1867, was a notable day for the Church in Minnesota. The five candidates named above, the largest class up to that date, received their commission to the Diaconate. The presence of Enmegahbowh, our Chippeway deacon, his reverent and impressive reading of a portion of the service, and the departure of Dr. Breck, next to Father Gear the pioneer of the Church in Minnesota, all rendered the services of the day most solemn and impressive. For seventeen years the Rev. J. Lloyd Breck had been no small factor of the Church work of the Diocese. Ten years of this had been given to Faribault, and he may justly be called the founder of the educational work. The three communicants had increased to "fifties" and "hundreds." It was his last Sunday in the old chapel; and the following week many farewells were spoken, and the last link in the missionary life of J. Lloyd Breck was formed in the Mission on the Pacific Coast.

The following Thursday, June 20th. Enmegabbowh was advanced to the Priesthood. For eight years he "had stood before his people," as his name implies, followed them in their journeyings in the wilds, ministered to them, and purchased unto him-

self a good degree. A debtor to those outside his own race, he had carried his ministrations also to the white settlers and traders upon the Border. In his address the Bishop referred to his heroic devotion, when, by his personal courage and prompt and judicious action, he was instrumental in saving hundreds from massacre and a general uprising in the Chippeway country.

There were over thirty Indians, men and women, present, most of them Dakotahs, once at deadly feud with the Ojibways. Their devout manner, their solemn deportment in the house of prayer, gave proof of spiritual perception and inward reverence for holy things.

After the service, at the request of the Bishop, they sang very sweetly a hymn in the Dakotah dialect.

On the resignation of Dr. Breck as Dean of the Mission, the Rev. James Dobbin, A. M., was appointed Warden of the Hall, in charge of the students in Divinity and of the Grammar School, the former being accountable to the Bishop and to their instructors in their studies and spiritual oversight. This arrangement continued until the burning of Seabury in 1872. Meanwhile the Faculty of Seabury was increased in 1866 by the election of the Rev. Samuel Buel, D. D., as Professor of Ecclesiastical History. The Rev. George W. Du Bois had been elected to this chair some time before, but never entered upon its duties. The Rev. E. P. Gray and the Rev. S. Y. McMasters, the former of Shakopee, the latter of Christ Church, St. Paul, were also lecturers at Seabury. Dr. Buel resigned his Professorship in Divinity at the close of the school year, 1870-1, having been elected to the same position in the General Seminary in New York. January 19th, 1869, the Rev. Solon W. Manney, D. D., Professor of Divinity in the Seabury Mission fell asleep. This was a sore loss to Seabury. For nearly ten years he had been connected with the institution, and had been an integral part of the Church in Minnesota since 1851. In his Council Address for 1869 Bishop Whipple says:

"He was one of the ripest scholars and most genial of men. I owed to him more than to any other man in the Diocese for his wise counsel



SHABURY HALL













and patient toil in the infancy of this mission. . . . As a teacher few men were his equals, and every student loved him."

He had been in fact the principal teacher for these ten years, and had shaped the theology of Tanner, Hinman, Whipple, Burleson, Dobbin, Plummer, Cowan and Gold, and others who have served the Church.

On the death of Dr. Manney, Dr. Buel was appointed Professor of Systematic Theology, and the same year the Rev. Thomas Richey, D. D., was appointed Professor of Ecclesiastical History, and on the resignation of the Rev. E. S. Thomas succeeded also to the Chair of Hebrew and Old Testament Exegesis.

It had been a reason for selecting Faribault for the educational work of the Diocese because it could be made a center for missionary work. The first candidates for Holy Orders, while pursuing their studies, not only taught several hours each day, but read service at the outlying stations on Sunday. Nor would the Bishop allow his clergy to be idle or without clerical work on the Lord's Day. Dr. Manney taught the divinity students during the week, and ministered at Northfield and Owatonna. The writer taught during the week, and held services on Sundays at points from seventeen to thirty miles away. In 1872 Seabury had given to our Diocese one-third of her clergy. In 1887 twenty-two of our clergy were graduates of Seabury. We note, in passing, that she conferred her first degree of Doctor of Divinity on her distinguished Alumnus, Bishop-Elect Gilbert.

On the resignation of Dr. Buel the Rev. J. Steinfort Kedney was elected Professor of Systematic Theology, and entered upon his duties late in the Fall of 1871,—a position which he has honored by many years of faithful service and by his profound learning and varied scholarship. He is also the author of several works. He gave Seabury a wide reputation for his learning, and he had the love and veneration of his pupils.

On the resignation of Dr. Buel the Rev. Thomas Richey was elected Warden of the Students of Seabury, having the direction of their work and spiritual interests, although they boarded with the Preparatory Department, and were responsible to the Rector

of Shattuck School. On the burning of Seabury Hall the Divinity Department was removed to temporary quarters, and its connection with the Rector of Shattuck School ended.

May 24th, 1873, the cornerstone of the Divinity College was laid by Bishop Whipple in the presence of the schools and a goodly number of the citizens of Faribault. The Bishop made a brief but happy address, in which he alluded to the devotion of the pioneers Breck and Manney, and to the love and loyalty of the people among whom it had been his lot to labor. The new Seabury Hall was completed and occupied by the Warden and twenty-three students on Thanksgiving Day, just one year from the day the first Seabury Hall was burned. The building incurred a heavy debt; but the trustees and a few faithful friends of the Mission in Minnesota paid the debt of thirty thousand dollars. "I doubt," says Bishop Whipple, "if any Diocese in the United States can show such a record of confidence and love."

February 2d, 1876, the oratory of Seabury was dedicated. The service was conducted by the Rev. Dr. Richey, and the address was by the Rev. Dr. Chase, Warden of the Hall, which for beauty of expression and arrangement of matter could not have been surpassed. This place of prayer was the gift of a Christian woman who would not allow her name to be made public.

The views of the first Bishop relating to the Divinity School are best expressed in his own words. In his Council Address of 1872 he says:

"It aims to give to young men a thorough training in every department of Christian science. It recognizes no school in theology. It aims to inculcate that spirit of love and charity which allows men to differ upon all questions where they have the right to differ." . . . "It's course has always been thorough." . . . "We design, each year, to elevate our standard of scholarship; for the times demand, and the world needs an educated clergy." Again: "It has been my wish to train up men whose faith should be firm as the eternal truths of the Catholic Creed, and whose love and charity should be as broad as the Church is broad."

"I do not want, and God helping me, will not have here a training school for any party. I love all who love Christ. In these times we want men who know what they believe, and in their love for Christ will labor to bring back unity and peace to our divided Christendom."* "The West needs men-clergy of a peculiar type of character. . . . We need men who understand these social problems, these reasonings of science, and who can unravel human sophistry, and brush away the web of infidel reasoning. We shall, as God gives us the means, found a professorship of Apologetics. Our teachers must be thoroughly acquainted with every phase of modern thought, and defend God's truth against all false-hood."

Such a man was already on the ground in the person of the Rev. Dr. Kedney, a recognized expounder of the Philosophy of Hegel, and familiar with the phases of modern infidelity, who filled the chair of Apologetics, and gave a reputation to Seabury. He was followed by the Rev. J. McBride Sterrett, both scholar and author, who filled the chair from 1882 to 1892, when he left us for a field of labor in the East.

Meanwhile, Dr. Richey had resigned the position of Warden at Seabury, and the Rev. George L. Chase been appointed. Dr. Richey was a brilliant writer and speaker, scholarly and always ready. A few months later he was elected to a Professorship in the General Theological Seminary in New York City, which he continued to fill until his death. By a singular coincidence, Dr. Buel and Dr. Richey, men of differing views, became co-workers in the Seminary. To these might be added the Rev. T. M. Riley, a former Rector of Holy Trinity, East Minneapolis, and St. Paul's Winona,—a man of singularly lovable nature, and an affectionate parish priest.

The Rev. George L. Chase, D. D., held the office of Warden in Seabury Hall nine years. In the latter part of 1883, failing health compelled him to take temporary leave of absence, from which he never returned to active duty. On the 18th of December, 1883, he entered into the rest of Paradise at Lockport, N. Y. Called to be Warden under peculiar circumstances, at a time which required a delicate tact, Dr. Chase accomplished a work unique in the history of Seabury Hall. His character and work cannot be better expressed than in the tribute of Bishop Whipple:

^{*}Council Address of 1873.

"He was a kinsman of Chief Justice Chase and of Bishop Chase. . . . His passionate love for the beautiful made him an artist; his love for the true made him a scholar; his love for the good made him a Christian. He was the spiritual child of Bishop De Lancey, and learned his theology at the feet of Dr. Wilson of Geneva. He was one of those rare souls who 'buy the truth and sell it not.' A man of faith, loving the Church because he loved Christ, a peacemaker, the advocate of no school or party. He was loyal to the Church, and yet his Churchmanship was not so fragile a thing that it would be imperiled by fraternal love to those from whom he differed.

"He was intensely human. . . . He was at home in the cottage and in the marble house, in the lumberman's camp and academic halls. . . The sermon was what Dr. Guthrie used to call speaking from the heart, so simple, so full of Christ, you did not wonder that they hung upon his words.

"He had the rarest executive power. . . . The work of our Divinity School demanded a wise head and careful administration. . . . The office requires culture, scholarship, piety and a large share of business ability. Professors and students have alike borne witness to his fidelity, and paid their tribute to his disinterested kindness."

Dr. Chase was succeeded in 1884, after the lapse of a few months, in which Dr. Kedney discharged the duties of Warden, by the Rev. Francis D. Hoskins, M. A., who resigned and entered upon literary work in the East in 1888. From this date until 1891 the Rev. Charles L. Wells, Ph. D., Professor of Ecclesiastical History from 1887 to 1892, was Acting Warden. From 1891 to 1895 the Rev. John Hazen White, later Bishop of Indiana, filled the office of Warden for four years, when the Rev. Alford A. Butler, D. D., was elected to the office, which he filled longer than any other in the history of the school. For a few, months the Rev. Charles Clark Camp, A. M., Professor of New Testament Exegesis, became Acting Warden, when he entered into the rest of the people of God. During the remainder of the year the Rev. Charles A. Poole, S. T. D., discharged the duties of Warden with general satisfaction, and at the opening of the school year, 1905, the Rev. George H. Davis, D. D., entered upon the duties of the office. Early in 1907 the institution was again called to mourn the loss of its head. Upon his death the Rev. Frank A. McElwain, A. M., B. D., Instructor in Old Testament Literature, Exegesis and Hebrew, was elected Warden, and entered upon the duties of his office.

The chair of Liturgics and Homiletics has been filled, for the most part, by the Wardens, with the exception of a short interval, when its duties fell to the lot of the Rev. Dr. Ten Broeck. This professorship was endowed by the Rev. Edward C. Bill, D. D., a graduate of Seabury, a man of fine intellect and varied acquirements. His beautiful life deserves more than a passing notice. Patient and persevering, he overcame the obstacle of his physical infirmity. Always interesting, even brilliant as a preacher, Precentor to the Cathedral, a true missionary, genial in social life, filling many offices, always with satisfaction, "he died before his day,"—at least we would have kept him with us a while longer.

Of our Instructors in Biblical Learning, the longest in duty was the Rev. E. Stuart Wilson, D. D., learned, wise and profound. Dr. Wilson had been educated in the Presbyterian ministry, a learned body to which this Church has often been indebted. He assisted the Rev. Dr. Breckenridge in his work in Divinity, and he brought to his duty of Instructor in the Old Testament a mature mind, discriminating judgment and a wealth of information which he could command while his physical strength remained. He resigned his position in 1905, after twenty-eight years of faithful service, and was made Professor Emeritus. He entered into rest in 1907.

Of the instructors in Ecclesiastical History, the Rev. William P. Ten Broeck, D. D., has served longest, having entered upon his duties in 1892. Of the other instructors, the Rev. Solon W. Manney served from 1859 to 1866; the Rev. Samuel Buel, D. D., 1866-1869; the Rev. Thomas Richey, D. D., 1869-1877; the Rev. Frederic Humphrey, (acting) 1877-1882; the Rev. Lucius Waterman, D. D., 1882-1885; the Rev. Sylvester Clark, D. D., 1885-1887; the Rev. Charles Wells, Ph. D., 1887-1892.

The chair also of Ethics and Apologetics in the past has been no less ably filled. The names of its occupants are Rev. Sterling Y. McMasters, D. D., 1866-1875 the Rev. J. Steinfort Kedney, D. D.) (acting) 1877-1882; the Rev. J. McBride Sterrett, D. D., 1882-1892; the Rev. J. Steinfort Kedney, D. D., (acting) 1892-

1905; the Rev. Anthon T. Gesner, A. M., 1904. Of these the three former are authors of recognized ability.

In Divinity the Rev. David P. Sanford, D. D., was connected with the Seabury Mission less than a year. Dr. Sanford was an able preacher and faithful parish priest of Connecticut churchmanship. Of the others, the Rev. Dr. Manney laid the foundation of sound doctrinal theology—an Eastern rather than an Augustinian.

Dr. Buel and Dr. Kedney are names well known in the Church as authors in Doctrinal Theology. No department in Seabury has been more ably filled, and they have given this "School of the Prophets" the full confidence of the Church. Among their pupils we reckon the late Dr. Gold of the Western Theological Seminary, Bishop Gilbert and others who are still with us. In September, 1888, the Rev. Charles A. Poole was elected Assistant Professor of Divinity, filling, also, the chair of New Testament Exegesis until the Rev. Mr. Camp was appointed. He was then made Associate Professor of Divinity, and since then has had full charge of the work, Dr. Kedney having practically retired, though retaining the title.

Of the benefactors of Seabury much might be said. The list would be a long one; -some, many of the names, are written only in Heaven. Foremost should be placed the name of Bishop Whipple, who not only inspired confidence by his wise counsels and forethought, but was able to inspire men and women in the Church to give of their means. Few will ever realize the burdens the Bishop carried, as he provided for the support of missionaries, the building of churches, and the founding of the schools in Faribault. One can hardly fail to appreciate how great must have been the influence to draw from England and America from men of diverse schools of thought, the munificent gifts, without which Seabury and Shattuck could never have existed. Of our own honored Churchmen we may name the Hon. H. T. Welles of Minneapolis whose liberal gifts have been bestowed unostentatiously as was his manner, and the Hon. Isaac Atwater also, with the other, a life-long trustee and benefactor of Seabury. To these should be added the name of the Hon. Eli T. Wilder, a representative Churchman and wise counsellor. Time would

fail to speak of those whose gifts, large and small, have entered into the building of Seabury and the founding of Professorships and Scholarships. Their works do follow them.

While many gifts made the building of the present Seabury Hall possible, one is worthy of special mention as standing by itself. May 15th, 1888, the cornerstone of Johnston Hall was laid in loving memory of William Sage Johnston, father of Mrs. Augusta M. Shumway, (Mrs. Huntington) through whose beneficence the Memorial Chapel and Shumway Hall had been erected at Shattuck. This was a part of her noble benefaction to the Bishop Seabury Mission providing a place for Library and Recitation rooms for the daily work of the Seminary. During her lifetime Mrs. Huntington took a deep interest in the schools, often visiting Faribault, and her daughter, Miss Shumway, was present at the laying of the cornerstone of Johnston Hall.

The instructors at Seabury have been busy men, who, with two exceptions, have not devoted themselves to authorship. The following are the published works of Dr. Kedney without regard to the order of their publication: "The Beautiful and the Sublime;" "Hegel's Aesthetics;" "Problems in Ethics;" "Mens Christi;" "Christian Doctrine Harmonized." For several years he was lecturer at the "Concord School of Philosophy."

While connected with Seabury Dr. Sterrett published "Studies in Hegel's Philosophy of Religion."

Dean Slattery is also known as the author of "The Mind of the Master," as well as of other works. While faithful to their class-room work, the clergy of the Divinity School have cared for outside Missions and Parishes, and have done much to build up the Church is waste places. In short, Seabury Divinity School has been, on the part of both instructors and students, a center of missionary work in the Diocese. The policy of Bishop Whipple, who was Lecturer on Pastoral Theology, is carried out by the present Bishop in his relation to the school as Bishop and Lecturer, visiting the Seminary from time to time, and directing the students in their spiritual life.

CHAPTER XXXIII

OUR RURAL WORK

A prominent citizen of the early days once said that the remark that the Episcopal Church was confined to the cities was not true of Minnesota. Between 1859 and 1869 there was a marvelous growth of the Church in our rural districts. In the two parishes in St. Paul, during the three years ending with June, 1862, only fifty-four persons had been confirmed out of the aggregate of five hundred and twenty-seven. During these three years the Bishop traveled 27,000 miles. He slept in "school sections" and preached in bar rooms and log school houses, and told the story of the cross in the cabin of the pioneer. The time for a relay of horses, or for a hurried meal at a wayside tavern, was given to some mother who brought her babes to be made members of Christ in Holy Baptism. A delay at some swollen stream brought comfort to the dving or consolation to some stricken household. Three and four times in the year did the Bishop visit the hamlets and villages; and the inspiration of his words thrilled attentive congregations. Minnesota became a name to conjure with. Men of strong personality and consecrated life came to us,-Livermore, Neeley, McMasters, Chase and Stewart. The Bishop and his clergy shepherded the sheep who were not of this fold. When the massacre of 1862 desolated our border the Bishop was foremost in caring for the victims whose hospitality he had enjoved, dressed their wounds, and comforted them in their afflic-

At Antietam and at the front, he visited the sick and wounded, and often received their last message to loved ones at home. Few men could equal him in his adaptation to be "all things to all men," as the apostle says. For the boy who drove the stage he had a friendly word, and no service in the power of these boys was too great a sacrifice to make. "Stop your swearing," said a man who had followed the border life all his days, "yonder comes one of Bishop Whipple's preachers."

As a result of such labors in season and out of season, during the first ten years of Bishop Whipple's Episcopate the number of communicants increased more than fourfold. At one time the larger proportion of these was among the rural missions. The offerings had increased ten fold. From six thousand dollars they had become ten thousand dollars in a single year,—a small sum, as it seems to us now, but a large sum for that day. The people gave in their penury. Some of our Church Councils were scenes of generous enthusiasm. The enthusiasm of a meeting of the Board of Missions held in connection with the Convention of 1868 was a marvel to Dr. Twing, and to the Rev. Mr. Hare and the Rev. Mr. Dudley, later Bishops of South Dakota and of Kentucky. The romance of that early work has never been written. The scattered sheep of our fold were to be found on our prairies in isolated cabins. One had stood by the chancel rail to be catechised by good Bishop Hobart in New York City. The old love for the Church was revived in her heart, though she had found a home in another fold, and baptismal vows were renewed in the Laying on of Hands. Says another: "Father Gear was my pastor in my childhood, and in him we learned to love the Church."

In one of his missionary visits, in Martin county, the Rev. Mr. Burleson says:

"Seeing a man on the road whom I thought to be an Englishman, I stopped my team and asked, 'Can you tell me whether or no there are any people near here who are members of the Episcopal Church?' He answered, 'On the other side of yonder lake live an old couple that I think belong to that Church.' I asked, 'Are you not an Englishman?' 'Yes,' he said. 'And are you not a member of the Church of England?' 'We were all baptized there when little fellows, but came to this country young, and were never confirmed.' 'And of what nation are these old people you speak of?' I asked 'They are from Scotland,' said he, 'and the old man's name is William Bird. They are fine old people, and if you are a minister of their Church they would be glad to see you.' I answered that I would certainly go and see them. The man gave me the necessary directions, and I passed on. Arriving at the place, I hitched my team and went up to the door. In it sat one of the finest looking old men I ever saw. He appeared very much like a son of Anak. I asked, 'Are you Mr. William Bird?' 'That is my name, Sir,' he replied. 'I am a clergyman of the Episcopal Church, and having been told that you and your wife are members of that Church, I am come to see you. The old man's eye brightened, and he tried to rise from his chair. Observing that it was difficult for him, I said, Do not rise, Sir, you seem infirm. He answered, 'I must rise, Sir.' 'It is not necessary,' said I, 'pray keep your seat.' A look of strong determination appeared on his face, and he said, 'But I will rise. It is many a year since a minister of the Church came into my house, and I shall rise.' Having gained his feet, he reached out his hand and grasped mine with a hearty grip, and said 'you are most welcome, Sir, come in.'

"A short time after I asked what place in Scotland they were from. 'From Aberdeen,' was the answer. 'Indeed!' said I, 'We American Churchmen have a grateful memory of Aberdeen, for it was there that our first bishop received consecration.' 'Ay, ay,' responded he, 'We all ken that well enoo in auld Aberdeen. 'Twas in auld St. Andrew's Chapel, and auld John Skinner joined in laying on of hands on your Bishop Seabury. And when Mary here and I were married, 'twas in auld St. Andrew's, and we stood on the spot where your bishop was consecrated, and were married by William Skinner, Bishop of Aberdeen, son of the man who helped consecrate Bishop Seabury. A dear man was William Skinner, but he went to God, poor man, many a year ago.'

"After some further conversation he turned to his wife and said: 'Mary, where are the old papers?' They went together to a bureau, and after a short search brought me three papers. Two of these were certificates of the banns of marriage between William Bird, mason, and Mary, daughter of John Christie, laborer. The other paper was a letter commendatory, dated March, 1834, and signed 'William Skinner, D. D., Bishop of Aberdeen, and Senior Rector of St. Andrew's Chapel.'

"You may well imagine how almost startling seemed to me this novel incident in my experience,—to see the past and present of our Church so linked together in the person of one family on this Western border, and to have presented to me a commendatory letter written when I was only fifteen months old. Strange as many of our Western experiences are, this one seemed strangest of all."

The missionary field of the Rev. George W. Du Bois, D. D., affords a unique instance of our rural work. The circuit of Dr. Du Bois extended from Kenyon, fifteen miles east of Faribault, to Janesville, forty miles southwest of Faribault, fifty miles and upwards in length. In November, 1869, he resigned his position as Chaplain of the Bishop, and soon after entered upon missionary work in the vicinity of Faribault. The plan was to maintain services regularly at "points likely to become centers of popula-

tion and business enterprise, with a view to the organization of parishes and the permanent establishment of the Church therein. This was a part of the work of the Bishop Seabury Mission.

Another end kept in view was to seek out "the scattered famlies of our Church people in the agricultural districts, and to establish pastoral relations with them for the promotion of their spiritual welfare." In May, 1870, Dr. Du Bois reports to the Board of Trustees of the Bishop Seabury Mission twelve stations: East Kenvon Prairie, Kenyon Village, Richland, Dodge City, Farmington, Waterville, Janesville, Waseca, Wilton, Okaman, Elysian and Elysian Woods. At nine of these stations he had held monthly Sunday services. The others were visited regularly and services were held on week days. In the entire district he reports under his charge 117 families, 100 communicants and 269 baptized souls. He carried with him a circulating Sunday School library, heard the children recite the Catechism as he went from house to house, was the adviser in both temporal and spiritual matters. The children were taught not only "Church doctrine and Bible truth," but also respect and courtesy. Dr. Du Bois was interested in science, and could instruct the people in many subjects of useful interest.

The itinerant work of Dr. Du Bois closed with the Council of 1878. The result of ten years of such labor shows the priceless value to the Church of the influence of a gentle Christian scholar and priest, who gave himself to this work with an enthusiasm worthy of Breck and Wilcoxson. His wisdom was admirable. Where a church Sunday School could not be maintained it was his custom to have the Church children who attended the Union Sunday School instructed in classes in the Church Catechism. In his journeys through the country he taught the children from house to house, leaving with them as a reward for well recited Catechism a book or a card.

But the history of the Church in Minnesota would not be complete without a description of the "perils by slough," or "slue," as it was called in the early days. The "slue" was an "institution" of Minnesota. It was neither land nor water, but a mix-

ture of the two. "Be careful to avoid the slues" is the parting advice the Bishop gave his missionary clergy when about to traverse the prairie districts to some distant station. A single incident will suffice to give coloring to this feature of our early work:

"The last Sunday in August was the time appointed for the visitation of the Bishop to a prairie missionary station in the township of Kenyon, twenty-one miles from Faribault. Dr. Du Bois has left us a picturesque description of this visit, from which we quote: "The Bishop had been furnished with an accurately drawn sketch of the route from the time of leaving all traveled roads. The rough chart gave the points of compass and estimated distance in miles. The position of the 'slues' was carefully noted. The hour for divine service has almost arrived. The log cabin in which the service is to be held stands solitary and alone upon the open prairie. Everything has been made ready. The Holy Table, with is 'fair linen cloth,' stands in the center of the room; upon it the covered Chalice and Paten, and the beautiful flowers arranged by loving hands. Every bench, and chair, and corner is filled; while outside a still larger congregation is gathered. Two hundred people at least are assembled. Presently, from the direction of Faribault, one, two, three, four vehicles of some description are seen approaching. After a careful examination, with the aid of a glass, a farmer exclaims, 'That is the Bishop in front, for it is a covered carriage.' Soon we are able to see distinctly the occupants of the carriage. There is the Bishop in front, and by his side that noble hearted layman, Mr. William Welsh of Philadelphia. One of the horses is Bashaw, now grown old, but still full of fire. They are coming directly towards an intervening 'slue.' No timely warning can be given. But the anxiety of the spectators is relieved by the assurance that the Bishop has a map of the road, with plain direction, that the white cabin which he sees is a beacon, that he will approach it according to direction to within half a mile, and then turn abruptly to the right. And so it proves. . . .

"The Bishop in his robes, the missionary in surplice, the service is conducted with as much dignity and solemnity as in a cathedral. During the sermon the Bishop stands in the doorway so that those without and within may hear. The subject of the sermon is, 'Christ a Great Savior.'

"Three candidates are confirmed. Twenty persons receive the Holy Communion, of whom three have been baptized and ten confirmed at this station within a year (1869.) At the conclusion of the services, while preparations are made for a slight repast, Mr. Welsh is conversing in a friendly way with the assembled farmers. At the request of the Bishop he makes a short address. A wagon box serves for a platform. His

earnest words of Christian counsel were long remembered. The simple repast is served and the Bishop and his guest take their leave.

"The pastor then assembles the children to instruct them in the Catechism and Christian privileges. They gather around him under the shadow of a white willow hedge, and at the close he distributes to each a copy of the 'Christian Soldier' and a bright picture card illustrating divine truth.

"The alms at the Offertory, I need not say, were larger than usual by reason of the presence of the Bishop and Mr. Welsh. These offerings, of which there are twelve in a year, are invested by the wardens in stock, not 'stocks,' in the hope that a sufficient sum will be realized in three years to build a little chapel. It is a mere question of time and arithmetic. The offerings of the first year invested in the purchase of six young steers would in three years amount to \$240. A similar investment for the second year would realize at the end of the term \$180; that of the third, \$120,—in all \$540, and it would require to build the chapel on the prairie the labor of the farmers being freely given, \$500."

This record of the work of a scholar, priest and model missionary is given to show what might be accomplished for the Church by men of single aim, consecrated spirit and adaptability to make this Church in very truth the "Church in America." In 1878 Dr. Du Bois says:

"At Janesville the Church is strong enough to require closer pastoral relations. At Waterville the Church has grown in strength towards a condition of independence. At Kenyon village our beautiful church is paid for. The value of our church property at these three points is nearly \$10,000. These churches can now to a great degree provide for their own independent ministrations. Only a few years ago the ground was waste, our people few and scattered. Now three beautiful churches stand as permanent memorials of the loving devotion of our faithful church people."

In his address the Bishop says:

"Statistics cannot give the history of the Church's work. That can only be known to God. There has been a history written here in the lives of Breck, Wilcoxson, and Du Bois and men of their spirit, which repeats the zeal of the early Church."

CHAPTER XXXIII-Continued

OUR RURAL WORK

THE REVEREND CHARLES WOODWARD

The early history of our church work at Rochester and the region round about, extending as far as Chatfield, is a record of heroic struggles patiently endured. The record of visits made by Bishop Kemper, and the Rev. Messrs. Evans of Stockton and Sanford of Faribault is given in another place. No permanent results, humanly speaking, came from these occasional visits.

Bishop Whipple was the first to lay permanent foundations at his first visitation February 16th and 17th, 1860, when he found the time opportune to begin work. Soon after this the Rev. Charles Woodward of St. Anthony Falls was appointed Missionary of the Domestic Board at Rochester, and held his first service here April first that year. Pledges were secured amounting to two hundred and sixty-five dollars for the first year, of which only one hundred and eighty-six was reported as paid. Of the second year's subscription of one hundred and fifty dollars nearly all was paid. These amounts, respectively, with the stipend of three hundred dollars, constituted the "living" of the missionary. June 6th (1860) Calvary Parish was organized by the election of John A. Moore and J. F. Van Doozer, Wardens, and W. D. Hurlburt, David Blakely, George Head, Charles C. Willson and Heman C. Green, Vestrymen. The Parish, though not incorporated until October 30th, was admitted into union with the Diocese in June that year.

A second visitation was made by the Bishop September 9th (1860), at which twelve persons were confirmed and twenty-four received the Holy Communion. The following morning, accompanied by the Rev. Mr. Manney, the Bishop set out for Hamilton, stopping on his way at Pleasant Grove, where he found a few church people from Olean, in Western New York. A drive of nine miles brought him to Hamilton, in Fillmore county, where he received a cordial welcome from a number of church families, mostly from Connecticut, who had brought with

them that consistent type of churchmanship for which their old diocese was known. Among these were Walter S. Booth, Esq., H. H. Randall, D. L. Booth and D. T. Booth, who afterwards received Holy Orders and became the first resident clergyman at Willmar. After a service full of counsel and encouragement they drove on, and just at nightfall reached Spring Valley, where the Bishop held the first service of the Church ever held in the hamlet. Hardly anyone here had ever heard our service or seen a church clergyman. Only an occasional service was held here, either by the Bishop on his visitations, or by a chance clergyman, until the Rev. Mr. Spor became missionary in the southeastern part of the State.

The first service of the Church at Hamilton had been held by Bishop Kemper July 12th, 1858. The Bishop speaks pleasantly of this visit and of the zeal of the few devoted members of the Church. The next visit was by the Rev. D. P. Sanford of Faribault, who held a service New Year's Eve, 1858, and preached to a large congregation in the Methodist chapel. Meanwhile, through the assistance of friends, Mr. W. S. Booth had secured a circulating library from the Church Book Society, of which Bishop Whipple speaks pleasantly in his address the following year. He found here, as the first fruits, some ready for confirmation, and others waiting to receive Holy Baptism, or to present their children for that Sacrament. The little library was as a "voice in the wilderness;" and, in view of this, the little parish, organized on St. John Baptist's Day, was named "The Parish of St. John Baptist" (1859.) The incorporators were Walter S. Booth, H. H. Randall, Brice Ennis, B. F. Langworthy, Daniel L. Booth, Aaron Dunn, Daniel T. Booth, Abner T. Lyman. W. S. Booth and Brice Ennis were the first wardens, and B. F. Langworthy, Eli Leonard, Erastus Belden, H. H. Randall, vestrymen. The Parish was admitted into union with the Convention in 1861.

Hamilton became a part of the field of the Rev. Mr. Woodward, who visited the place once a month, a lay service being held on other Sundays by Mr. D. T. Booth. These were well

attended, though there was considerable opposition at that early day on the part of the Methodists. The Bishop visited the Parish once a year; and on one occasion a preacher who had been conducting a revival meeting took him to task for his utterances regarding revivalism. The Bishop in reply to his strictures so completely silenced him that he was well satisfied to say no more.

The causes which led to the decline of the Parish at Hamilton were the failure of the railroad to pass through the village and the removal of the church people to other points.

The first service of the Church at Pleasant Grove was held by the Rev. Mr. Woodward in November, 1860. He found but two communicants, and not more than four or five others who knew anything about our Church. January 8th, 1861, Bishop Whipple, accompanied by Mr. Woodward, held a service, and Mr. Woodward added this to his regular stations. Services were subsequently held here by the clergy who succeeded Mr. Woodward-Messrs. Sanford, Spor and Seabrease. Among those specially active were Mrs. Beardsley, Mrs. Hathaway and Mrs. N. A. Page. For several years the Bishop made an annual visitation, and at one visitation confirmed an aged couple in private. Fourteen persons, of whom six were adults, received the Sacrament of Baptism. The Holy Communion was celebrated for the first time by the Rev. D. P. Sanford, then of Rochester, and two years later by the Rev. Mr. Spor. There were seven or eight communicants. But here, as at Hamilton, the number was reduced by death and removal. The place was included in the Parish at Rochester.

Of the rural field, which included the stations named above, the Rev. Mr. Seabrease writes:

[&]quot;At Pleasant Grove there was a noble band of Christian women, who loved the Church, with the intensity of a woman's love, and who ever greeted us with hand and heart and gave us the best that they had. We used the Methodist Church for our services, where large congregations uniformly assembled; and though most of them were strangers to the Church's ways, yet they entered heartily into the Prayer Book service. They were more than curious listeners.



REV. S. S. BURLESON



"At High Forest the congregations were never so large as at Pleasant Grove, but there was an interest in the work until most of our people moved away."

Of this entire missionary district he adds: "Than the history of that work, none in the annals of the American Church is more interesting."

The district cared for by Mr. Woodward at the close of the convention year 1860-1 included Rochester, High Forest, Pleasant Grove, Chatfield, Hamilton and Orinoco, where the first service was held January 10th, 1861. At this visit the Holy Communion was administered and an infant baptized. As Mr. Woodward could speak French and German, he was able to afford the consolations of religion to many who otherwise would have been without spiritual privileges.

The record of the interesting work of Mr. Woodward will be found more at length in the Journals and in the Convention Addresses of Bishop Whipple. Hitherto the congregation at Rochester, as well as at the missions, had worshipped in a public hall. But for permanent growth a church edifice was necessary. At the suggestion of the Bishop, the missionary made a statement of the case to his personal friends in the East with a view to securing aid. Sometime during the year the Bishop received from some unknown friend five hundred dollars for a church at Rochester, and during the year 1861 lots were secured on which the church was built. But the progress was very slow on account of the adverse state of the times, the poverty of the people and the breaking out of the war. It was difficult to collect the subscriptions made, and the "Ladies' Society" was, as usual, the efficient resort. It was not till the 6th of May, 1863, that the cornerstone of the church was laid. In September it was already inclosed, and while used in an unfinished state, was not fully completed and paid for until 1866, when it was formally set apart for divine worship January 28th.

A service Sunday morning at Rochester, a ride of several miles to Hamilton, or Pleasant Grove, closing with a service at Chatfield in the evening, and this in Summer and Winter, heat and cold, sunshine and storm,—such is the record of those early years. In 1861 he writes:

"I am about adding Mantorville to my charge, where I had a service last week, and where the people have expressed a desire to have our services established. All I can hope to do with my present engagements is to give them a monthly service, partly on Sundays if possible."

It had been proposed to add Spring Valley to his cure, but this was abandoned.

At his visitation at Hamilton in June, 1862, the Bishop says: "As I approached the school house I saw a household camped beside the door, and learned that they had come twenty-two miles with an ox team across the prairies to have their babes baptized, and one of their number confirmed." Soon after this Mr. Woodward made a missionary excursion through Olmstead, Fillmore and Mower counties, as far- as the Iowa line. It is thought he held a service, the first of our Church, at Austin. He found many English families here and there, whom he called upon.

"A little log cabin, situated just at the source of the 'Upper Iowa' river, terminates my journey," he writes. "This was the humble home of an Irish family, consisting of an aged couple, two sons, a daughter, daughter-in-law, and an infant child. This was the family which had traveled twenty-two miles to attend the Bishop's service at Hamilton. Here I held divine service, and preached to quite a congregation gathered from the neighborhood, and afterwards administered the Holy Eucharist to the household of six communicants."

In January, 1863, Mr. Woodward made another visit to Austin, where he says: "There are a few church people desirous of services."

Of the several classes of missionary work in those early years Bishop Whipple says:

"First, we have the scattered children of the Church, many of whom once worshiped in stately temples and had beautiful homes. By some sad revulsion they drifted out here on the Border, and amid all the hardships of border life their heaviest sorrow is the loss of the blessed services of the Church. . . . It is very hard to have babes unbaptized, to go without the children's bread, to have no pastor to come in sickness, and

to lay the dead in the grave without the minister of Christ to christen them dust to dust. These sheep of the fold always welcome and part with me in tears. Last year I met one of these mothers at a place where I held a first church service. She had three little ones to give to Christ. When I baptized them you could hear their little silvery voices saying with their mother, 'Our Father.' A little while after one of them was called home, and it would have touched your heart to read the letter of that mother, which expressed her thankfulness to God that her babe was baptized."

The work of Mr. Woodward was exerting its influence far and wide in the rural districts. The people were beginning to feel that the Church was as good on the Border as in the city, and were fast losing the prejudices which they had brought with them from their eastern homes. Wherever the missionary went he could leave behind him that best of missionaries, "The Book of Common Prayer." More than one of our clergy had an experience not unlike the following:

"Not long since," says the Bishop, "a soldier's wife came to me and said: 'I want to have my children baptized. My husband is a soldier in the army. He used to think but little about religion, but the other day he wrote to me to say he had been thinking a great deal about it. He said he would probably die before he left the service, and his great anxiety was for his wife and children. He said he had noticed that the Episcopal Church was a church that took care of little children, and that he wished me and the children to be baptized.' Who can estimate the limit of an experience like the following: 'A few days since a little boy only four years old, whom I baptized with his sister in a sick room, heard his parents speaking of attending some service (for they were not members of the Church,) and he turned to his sister saying, 'We always go to the Episcopal Church, for you know we are members of that church.'"

Amid the hardships of that early work many a missionary felt that it was a blessed privilege to hold a first service in some border school house, and a sufficient reward to hear the welcome of our pioneers who had not heard the service for many months or years. Of the devotion of Mr. Woodward there can be no doubt when we say, that he labored for years for a wage smaller than that of a day laborer, and that a considerable part of this had to go for house rent alone; that like another, he "labored with his own hands to minister to his necessities and to them

that were with him." During the earlier years he traveled nearly twenty-five hundred miles a year, during which he received practically no compensation for his services after deducting traveling expenses. There was pith and point in the reply of the physician when his patient demurred to his charges, saying that Mr. Woodward made the journey every week and in all weathers, and yet seldom received more than from three to four dollars. "That may be," replied the Doctor, "he is a minister; but you mustn't suppose doctors are going to do that; they can't afford it."

To no man more than to Charles Woodward, scholar and teacher, not even to the earlier pioneer missionaries, is this tribute of Bishop Whipple applicable:

"There is not a rector or missionary in my Diocese who could not, so far as the world goes, have done better by leaving me. I never think of how cheerfully, and patiently, and hopefully such men work that I do not feel that there never was a bishop richer than I am in the love of such men. Few bishops have a better missionary staff. They go to make a parish, to gather souls from the highways and hedges, to lay foundations, and they work bravely, until, by reason of biting penury, they are compelled to give up their field."

With health seriously impaired by self-sacrifice in laying foundations during the six years of his pastoral work in Rochester and in the regions round about, having now reached a point where the material foundations had been laid, it seemed best, in the usual course of human events, that he should resign the work into the hands of another. His official relation to Calvary Parish, accordingly, ended November 1st, 1866, though he occasionally ministered after that. Subsequently, he engaged in itinerant work, residing on his farm, six miles from Rochester, until his death, which occurred November 7th, 1891, at the age of seventy years.

The Rev. Charles Woodward, A. M., was born in Somersetshire, England, in 1821, being descended from an old and respectable family. There was a scholarship in the college founded by William of Wyckham, which belonged to the Woodward family. The grandmother of Mr. Woodward was educated by Hannah More, and was a great churchwoman. When he

was four years of age his parents emigrated to America and settled in Tompkins county, N. Y. He graduated from Hobart College in 1844, and from the General Theological Seminary in 1847, and was ordered deacon the 27th of June in Calvary Church, New York, by Bishop De Lancey. After filling the position of tutor at Hobart College for one year he spent two years and a half in foreign travel, in which he made the tour of Europe on foot. Thus equipped, he entered upon his life work, was advanced to the priesthood June 15th, 1851, by Bishop DeLancey in Trinity Church, Geneva, and after a ministry in the Diocese of Western New York and in New Jersey, came to Minnesota in 1857. From this time until his death the history of his life is identified with the Church in Minnesota. From April 1, 1857, to September 1, 1859, he was Rector of Holy Trinity Church, St. Anthony Falls, and from April 1st, 1860, to November 1st, 1866, of Calvary Church, Rochester, of which he was the founder.

CHAPTER XXXIV

HISTORY OF CHURCH WORK IN RED WING AND PARTS ADJACENT

The date of the first services of the Church at Red Wing has been given elsewhere. The organic life of the Church in Goodhue county dates with the coming of the Rev. Edward R. Welles in 1858. The peculiar circumstances connected with the beginnings of the Church at Red Wing call for a somewhat detailed account.

It chanced that in 1857 Dr. A. B. Hawley, then a young man in search of a location, stopped over in Red Wing to view the ground. The Doctor was informed that none but a Methodist could succeed as a physician in Red Wing. Being an earnest Churchman, he decided at once to remain, remarking that up to that time he had intended to seek another location, but that he would return after a short trip up the river.

Among those who came in 1856 were Judge Wilder, A. W. Pratt and others. Hamline University was located here, and the Methodists were consequently strong in numbers and influence. At one time there were no less than twenty Methodist ministers residing there. Religious matters were in this condition when the first meeting for parish organization was called by Dr. Hawley and Judge Wilder to meet in the office of the latter the evening of Christmas Day, 1857. Besides these there were present Geo. Wilkinson, P. M. Wright, Col. Colville, Warren Bristol, N. V. Bennett, Jas. Hamilton, Dr. W. W. Sweney, Wm. Freeborn, W. W. De Kay, Ira McClenthen, W. C. Williston, H. C. Hoffman, Judge Welch and Isaac Green. After some discussion it was resolved that it was very desirable to have an Episcopal Society organized and a church built. It was decided to limit the cost to twenty-five hundred dollars, and to erect a neat frame church for present use, deeming it better to have a church of moderate size, neatly finished and paid for, rather than an elegant structure with a heavy debt.

The result of the meeting was very satisfactory, seeing there had been no Church service in the place for more than a year, and that there was no certainty of securing a clergyman.

Among those interested in the Church at that early day, besides those already named, were Mrs. Jessie Hodgeman, Harry Hoffman, Mr. James Marshall, Hon. Warren Bristol and family and others.

April 28th, 1858, Bishop Kemper, accompanied by Mr. Wilcoxson, visited Red Wing and preached. Two children were baptized at this service. June 13th the Rev. Edward R. Welles, a classmate of Dr. Hawley, held service, and after full consideration decided to accept the invitation of the people to identify himself with the friends of the Church in Red Wing. It was a happy decision for the Parish and for the Diocese. He was ordained Priest by Bishop De Lancey September 12th, and, returning to Minnesota, began work at Red Wing on Sunday, October 3d, 1858. This service was held in Phileo Hall.

Everything was chaos. Steps were taken at once to organize a parish. A meeting was held October 4th, of which Warren Bristol, Esq., later Judge Bristol, was chosen chairman, and L. F. Hubbard secretary. At this meeting W. H. Welch and George Wilkinson were elected Wardens, and E. T. Wilder, W. C. Williston, Dr. A. B. Hawley, Warren Bristol, P. M. Wright, Charles Thomas, I. C. McClenthen and William Colville, Jr., Vestrymen.

The number of communicants at this time was seven, all of whom but Dr. Hawley were women.

At a subsequent meeting, held October 23d, the Rev. Edward Randolph Welles was formally called as Rector at a salary of \$700 per annum. No aid was ever received from any missionary fund, nor any outside aid in building the church. At the meeting held October 23d "Articles of Incorporation" were drawn up, which were placed on record the 26th, thus perfecting the or-

ganization of the Parish of Christ Church. The Parish was admitted into union with the Diocese at the Council in 1859.

June 1st, 1859, the Vestry entered into a contract to build a church. A lot was given jointly by Dr. W. W. Sweeney and Mr. William Freeborn, valued then at \$1,500, and a subscription of \$1,000 was soon pledged, and on Sunday afternoon, June 26th, the cornerstone was laid by Bishop Kemper. A class of eleven was confirmed in the evening. The church was rapidly pushed forward to completion, and was consecrated to the service of Almighty God November 29th that year, being the first consecration of a church by Bishop Whipple in the Diocese of Minnesota. The entire cost, about \$3,000, was contributed by the Parish, which enjoys the unique position of being the only original parish not receiving missionary aid either in support of services or in church building. A few personal gifts came to the Rector, among which were a pair of carved walnut alms basins, a copy of a pair presented by Sir Wm. Heathcote of England to Bishop De Lancey.

The Parish was, from the first, self-supporting and adopted the Free Church principle.

This visitation of Bishop Whipple, the first to the Parish, was a season of spiritual rejoicing to the people, and his sermon and affectionate manner won the hearts of all who heard him.

No sooner was the care of church building over than the Rector entered upon the work of education. December 12th he opened his first Parish School, with Mr. C. P. Dorset, a candidate for Holy Orders, as teacher. Morning prayer was now a daily service, and a source of church influence, which materially aided the growth of the Church. Both the Parish School and the daily service were sustained during the entire rectorship of Mr. Welles, and were important agencies in extending the Church. The school was taught by a candidate for Holy Orders, who assisted Mr. Welles at the outlying stations. Perhaps no one in our Diocese was so successful as Mr. Welles in the Christian training of the children who were members of his school. Not a few reached the Church through this channel and became zealous

workers. The school was never self-supporting. Sleepless vigilance and "a faith that never doubts" were essential to its existence.

"No parish," he says, "can be strong in the true sense of the word until its members are strengthened in the Faith by a knowledge of Church Principles; and the best manual of church education is the Prayer Book, with its scriptural lessons and evangelical services interwoven into the daily life of the school room. . . . I am striving to place the Parish School upon a firm and lasting foundation."

The Methodists had established a university here, and it was necessary for the Church to open a school for the children that looked to her for spiritual guidance. It was a cherished wish of Mr. Welles that the Parish School should be endowed. Although never large in numbers, its influence was felt as an important agency in the religious life of the community, and was kept up as long as Mr. Welles remained at Red Wing. The pupils carried the influence of the services into many homes, and the school was a nucleus of Daily Prayer, and the observance of Festival and Fast was a feature of church life from the first.

We may note specially in the first class confirmed in the new church the names of Eli T. Wilder, W. C. Williston, C. P. Dorset, W. G. Allen, Alex. Taylor, John Wilkinson, Mrs. M. E. Williston, Mrs. M. Goodell, Mrs. A. Bevans, Mrs. L. P. Foote, Lucy J. Dorset, and Allen Dorset and Mrs. L. Somers.

The first teachers in the Parish School were C. P. Dorset and S. S. Burleson, both of whom entered the sacred ministry.

But the labors of Mr. Welles were by no means confined to Red Wing. Indeed, Christ Church may rightfully be considered the foster mother of the Parishes at Wabasha and Lake City, the founder of the missions at Frontenac and Belle Creek, and a strong center of influence for the Church in all the region round about. The diary of Mr. Welles refers repeatedly at an early day especially to Wabasha and Lake City. No sooner was his work well in hand in the home parish than he extended his labors into the country. His first mission was Spring Creek on the road to Hastings. To this Florence was added, which had been organized as a regular station the 20th of February,

and May 17th he held a service at Frontenac, which became one of the most interesting of his missions. Florence was twelve miles, and Frontenac eight miles from Red Wing. St. Johns-on-the-Cannon, where the first service had been held February 2d, 1860, was distant six miles. Regular services were also held at Reed's Landing.

In his report for 1862-3 Mr. Welles says:

"Of the eighty-one families reported twenty-six live in the country at distances varying from six to fifteen miles from the Parish Church; ten families and six communicants are connected with the Mission of St. John's-on-the-Cannon; six families with a station near Welles Creek, and the remaining ten are scattered church families who look to the Pastor at Red Wing for occasional services and visits."

The year 1864 finds Belle Creek included among his missions, of which the history is given elsewhere.

On the division of the Diocese into three Convocations Mr. Welles was appointed Dean of the Southern Convocation, as elsewhere related. His report to the convention the following year shows the extent of his work and the growth of the Church in the region round about Red Wing. He reports services held in ten different places in Goodhue county. Under his guidance Convocation became a living force. He was practically a "Chorepiscopus." The clergy met for consultation, and the spirit of Dean Welles was felt in the brotherly love which prevailed at these meetings. The clergy were strengthened for their work. A new impulse was given to the growth of the Church, and the hands of the Bishop were stayed by the Rural Deans. The following appeared in a church paper:

"In 1859 there was only one station in Goodhue county. In 1868 there were ten places in the county where services were held regularly. All is due, under God, to Christ Church, Red Wing, which has never received a dollar of missionary money."

The remarkable ability to organize possessed by Mr. Welles was now beginning to be more widely felt and appreciated. A Guild was organized in 1868, and formally opened by Bishop Whipple at his visitation. Its members were a band of brothers,

associated under their pastor to care for the poor, visit the sick, bury the dead, reclaim the wandering and extend missionary work.

Another effective agency in church work was the organization of a home, or local Convocation for missionary work in Goodhue county. Two deacons assisted Mr. Welles,—the Rev. J. E. Lindholm and Father Chandler, who resided at Belle Creek. Mr. Lindholm gave occasional services in the Swedish tongue in Vasa township. The following account is given by an eye witness of one of the missionary meetings in the Convocation district in Goodhue county.

"An Epiphany Missionary Sub-Convocation had been apopinted by Dean Welles to begin on the day after Epiphany (1868) at Belle Creek, about sixteen miles from Red Wing. The Dean, accompanied by the Rev. Mr. Lindholm, set out, accordingly, for its fulfillment. Perhaps a more clement and auspicious day might have been chosen for traversing our bleak prairies, for Jack Frost that morning at the beck of his paternal master, the northwestern, with an utter disregard of anybody's comfort, kept steadily beating the mercury down at his own pleasure, which seemed temporarily seated at twenty-five degrees below zero. I say temporarily, for the truant, within the following four days, had succeeded in whipping it down to forty-two degrees. But the Dean had undoubtedly seen the evils attendant upon disappointing people; so off we must. Fortified by furs and shawls, we laughed at the monster, and challenged his chilly kisses. That we had not been over-confident of victory, our safe arrivalafter, however, a keen struggle-proved; but the driver, not so-his face showed the pale imprints of Jack's icy lips. On the way the Dean recalled the spirited answer Bishop Doane once made to one who observed, 'It is a very unpleasant day for the service, Sir.' 'Ah, yes, but we will make it pleasant.' And so we did.

"Having arrived at the school house, we found all necessary preparations made by the Rev. Mr. Chandler, who resides at that point. Mr. C. was of late a Methodist minister; but having received more perfect knowledge, he had entered the Church, received her Orders and is now doing a noble work for Christ. Confirmed and ordained but three years ago, he has already in that rural district of but few settlers gathered in twenty for the Eucharistic Board. One of his former brethren, lamenting his apostasy, once remarked to him: 'Brother C. I suppose you don't enjoy religion now?' said he:—'I never knew before what that word meant.' It is in this realization and with that consciousness that he is now safely anchored, he spends his few remaining days.

"At our first service the Holy Communion was celebrated,—for no Convocation was ever convened without being opened with the Sacrament of the Body and Blood of Christ,—and a sermon on the Epiphany Gospel was preached by the Dean. After the evening service and a sermon by the Rev. Mr. Lindholm, the congregation was addressed on the subject of Foreign Missions, pressing home to the conscience of each the duty of some practical manifestation of gratitude for the blessings of the Gospel.

"The next day was occupied with a round of service, with practical instruction on the Church, a baptismal service and an eloquent sermon by the Dean on Confirmation. It was, indeed, in setting forth the character and claims of the Church that Mr. Welles was peculiarly felicitious.

"The next morning we set out for Vasa, where we held a service at noon, with a sermon by the Dean. Another delightful service in the evening concluded the day. By previous arrangement, the Red Wing choir came out, bringing with them a portable organ, to add their talent to the service. They had not bargained for such weather; but it boots not, they must out. A sorry thing had aught befallen the precious load; for aside from both vocal and instrumental music, it consisted of young ladies, editors, doctors and lawyers. After the service an offering was made for Foreign Missions.

"During these days we were well lodged, and were little annoyed by the malapert's pranks without. With one regret, we closed this series of life-stirring services,—the absence of the Rev. Mr. Dunbar of Cannon Falls. After a collation at Mr. Van Vankenburgh's we returned to Red Wing."

In this way the Rev. Edward R. Welles was unconsciously preparing himself for the work for which in Divine Providence he was to be called,—a Bishop in the Church of God. Four times a year these quarterly convocations of the stations met, and the communicants and families were knit together in the bonds of brotherly love. The result was most encouraging. The influence was reflected back to the mother parish, and both were spiritually edified. In the Church in Red Wing the Guild had become a strong force in the parochial work, and was felt outside of the Parish and Mission Stations. With men like Judge Wilder and those named above, it could not be otherwise. But above all there was the personality of Mr. Welles, which pervaded his entire work, and his loving spiritual influence which animated the living wheels of the Parish and every station in the rural work.

So we come to an epoch in the history of the mother parish. The congregation had outgrown the modest structure of 1859. Efforts were now made to erect to the glory of God an edifice of stone worthy of the faith and love of people and pastor. The story need not be repeated here. But the church, with its beautiful appointments, was a spiritual outgrowth from within. The history of those years is an ever-increasing attendance at the Lenten Services and at Holy Communion; in every way pastor and flock encouraged one another in every good work. The people had a mind to work; but the soul of their efforts was the heart of the pastor, until in 1871 they saw their hopes crowned with fruition,—a beautiful temple completed to the glory of God. The day was set for the formal opening of the church, and all the arrangements made for the interesting occasion, which was to be the 19th of December, 1871.

At this juncture an incident occurred which showed the influence Dr. Welles had among not only his own people, but the citizens of Red Wing. The Parish had never received missionary aid nor outside help, save only a few comparatively small gifts from the personal friends of the Rector. When the new church was completed there remained a debt of \$8,000. The members of the Parish felt that they needed rest, their gifts had reached the full measure of their ability. With this feeling arrangements were made for an opening service, postponing the consecration to some later day, when the debt would be extinguished. At a meeting of the Vestry a few days before the time appointed for the opening service, at the close Dr. Welles asked in his quiet suggestive way:

"Is it not possible for us to provide, in some form, for this \$8000 of debt, so that the church can be consecrated?

"Not a member of the Vestry had any faith in a movement of the sort. All believed that a 'breathing spell' was necessary, and so expressed themselves. Yielding, however, to his wishes, and, perhaps, unconsciously imbibing a little of his faith, it was determined to make the effort, yet with the feeling that the task was well nigh hopeless. In this effort Dr. Welles co-operated in person, and to the surprise of all, himself excepted, the unpromising task became an accomplished fact.

"This, and many other things akin to it was the result of his personal influence." The consecration of this beautiful temple of the Lord was a fitting consummation of thirteen years of hard work, creditable alike to pastor and people."

In the Summer of 1874 Dr. Welles was elected to the Episcopate of the Diocese of Milwaukee, and ended his labors as Rector of Christ Church September 30th, after a rectorship of sixteen years. His removal was a great loss to the Diocese, as well as to the Parish. The Convocation lost one of our most efficient Deans, the Clergy a model parish priest, the Council a wise leader, and our meetings one whose presence diffused a spirit of brotherly kindness and charity. For many years he had acted as Secretary of the Diocesan Council, and had represented the Diocese several times in the General Convention. In each he served on important committes, and he was a wise counselor in grave and important matters.

During these years Dr. Welles was assisted in his parochial and missionary work by the following gentlemen, who were either candidates for Holy Orders or already in the Diaconate: C. P. Dorset, S. S. Burleson, R. E. Denison, J. E. Lindholm, Daniel Flack, Samuel Wardlaw, W. J. Carley, and S. P. Chandler, all of whom were ultimately ordained to the priesthood.

From this time the history of the official acts of Dr. Welles belongs to the Diocese of Wisconsin, and is related by one who was a priest* in that Diocese. The Bishop's thoughts often fondly turned to the flock he left behind, and when the cares of his Episcopate permitted visited the scene of his early pastoral labors, where he was welcomed with a love that never grew cold. Many were the burdens and trials of his office; but amid them all there was an unyielding loyalty to the Church. His constitution, never robust, at length gave way, and he ended his earthly labors in the early morning of October 20th, 1888, at Waterloo, N. Y. His remains were brought to Milwaukee and laid to rest in Forest Home on the 25th, the fourteenth anniversary of his consecration to the Episcopate. But this was not to be his final rest-

^{*}The Rev. S. S. Burleson, to whom we are indebted for the above account. See memories by him.

ing place. It was fitting that his dust should await the Resurrection morning among the loved ones who mourned his loss when living, and sorrowed at his final departure. In July, 1893, his mortal remains were removed from Milwaukee to Red Wing, where they now rest under the shadow of the Chancel of Christ Church,—a sacred legacy to the Parish which he founded and to the faithful hearts who caught the inspiration of his zeal and self-sacrifice in his labors of love.

Dr. Welles was followed by the Rev. Geo. W. Watson, D. D., the friend of his early years, whose pastorate dates from October 1st, 1874, and extends over a period of ten years. The interesting period of material construction was ended, and it only remained for the pastor to feed the flock committed to his care, to win souls to Christ, to nurture and strengthen the spiritual life. Dr. Watson was a man of marked literary taste, an able sermonizer, rendering the service with admirable expression of devotion. He was remarkably strong within the Church, among those who knew him well and appreciated his urbane manner and engaging conversation. In these qualities lay his strength. During the closing years of the ministry of Dr. Welles, a twofold movement had begun which could not be resisted, and which tended to thwart the continued growth of the Parish for many years. One was the rapid increase of the Scandinavian population in Goodhue county, both in Red Wing and at the several stations; the other was the exodus to the larger cities and to the newly opening agricultural regions of the farther West.—a movement affecting other parishes, some of which maintained services only by the most strenuous effort, and in other instances seemed on the point of actually dying out. Indeed, in cases here and there missions at one time promising are now either extinct or have only a name to live.

It only remains to speak of an event unique in our Diocesan work, and perhaps in our American church music:

Not long after the departure of Dr. Welles a boy choir was organized in the Parish through the efforts of Dr. C. N. Hewitt. The boys met at the house of Dr. Hewitt, where they were drilled and prepared to render the service of the Church. The Vestry, however, objected to the intro-

duction of the choir, in which they were probably supported by the sentiment of a majority of the congregation. For all this, the choir was not given up, nor were its members and supporters discouraged. Sunday after Sunday they met at the house of Dr. Hewitt, sang the Church Service, and made an offering for the purchase of new music and other objects connected with the furtherance of choir work. Occasionally, at a funeral, or a wedding, or some other service of a semi-personal character, the boys sang in the church itself. During the rectorship of Dr. Watson, without any official action, the boys sang some week-day services, and a few special services of early communion. The opposition to their introduction, however, was such that their presence did not make for peace, and the practice was discontinued. But neither the boys nor their supporters were discouraged; and, with a determination seldom witnessed. the choir was kept together by the methods above named. Not being able to work inside the church, they undertook an excellent work among the boys of the town outside the Church. A boys' club was started very early in the history of the movement, with a reading room, gymnasium and other attractions for the news-boys and neglected youngsters of the village. This work and the regular Sunday Service was kept up for nearly seventeen years, with few interruptions, until it had won its way into the hearts of the people. Naturally, the supporters of the choir were found among the younger members of the Parish and the less wealthy, from whom a majority of the boys were drawn. The older members of the Parish, and its main supporters, continued to oppose its introduction. Of course, there was necessarily more or less parochial friction during the seventeen years of waiting, covering the rectorships of the Reverends Dr. Watson, Plummer and Clark. After the resignation of Mr. Clark the question came to a crisis. The Vestry, representing the conservative element of the Parish, were in authority, but the younger members of the Parish held the balance of power. At an Easter meeting trouble was feared. This was at the annual election of 1802. The friends of the choir presented a petition to the Parish meeting for the official introduction of the boy choir into all the regular services of the Church. After considerable discussion an amendment was carried that the whole matter should be referred to the new rector when he was elected. This proved satisfactory to all; and what at one time looked like a serious division was averted and the old vestry was unanimously elected. October 1st, 1802, the Rev. Alford A. Butler entered upon his duties as Rector of the Parish. At the first meeting of the Vestry the whole matter was referred to the Rector, who decided to use the vested choir at the evening service, and on the following Christmas they occupied the chancel for the first time as the official choir of the Parish.

During these seventeen years of waiting some of the first members of the choir had grown up, married, and had children of their own. Mean-



CHRIST CHURCH, RED WING



government 800,000 acres more, under the plea that they needed more money for civilization. Three years had now passed, and they had never received anything except a few thousand dollars of worthless goods. The slumbering fires of hatred and revenge were ready to break out. This was their first payment. The lower Sioux were entitled to \$20 each, \$100 for a family of five. It was at this time that the Bishop and the Rev. Mr. Breck visited the Lower Sioux Agency to confer with the Indians in regard to planting a Mission in this unoccupied field. One afternoon Wabasha, Taopi and Wah-kean-washta came and asked a council with the Bishop. They said: "We are looking into a grave. We hear you come from the Great Spirit to help His poor children." They told the story of their removal, the second sale of land. They asked us for schools and teachers. "I promised them," says the Bishop, "I would ask God for help, and if He gave me the man and means the Mission should be planted." On my return to Faribault, one day Samuel D. Hinman, then a candidate for Holy Orders, came to me and said: "Bishop, I have been learning the Sioux language and would like to become a missionary to them." The result was that Mr. Hinman decided to consecrate himself to that work, and was ordered deacon September 20th, and on the eve of October 5th he and Mrs. Hinman, then a bride, arrived at his field of labor among the Lower Sioux. Miss Emily West, who had been with Mr. Breck among the Chippeways, and had had the care of the Indian children in the Mission House in Faribault, accompanied Mr. Hinman as teacher.

The work was begun in a rude one-story building which served for parsonage, school and church. The congregations were small, but the children were gathered in. Among the little ones who were made members of Christ's fold was a daughter of Good Thunder, twelve years of age, whom the Bishop received into the Indian School at Faribault. This beautiful child of the plains grew into the rare gentleness of Christian childhood. She had been baptized Lydia, from Mrs. Sigourney, who was a devoted friend of our early work. After a time Lydia was taken ill. The wild Sioux laughed at Good Thunder and said: "What could you expect? Your child lives with our enemies; they have

poisoned her and she will die." When told what these Indians had said, Lydia replied: "These Chippeway children are my brothers and sisters; we pray to the same Savior and we are going to his home. Every day they bring me flowers and pick me the first ripe strawberries. We are Christ's children and are no longer enemies."

"Note:—The Sunday following the Convention of 1859 which elected our first Bishop, Enmegahbowh, our Chippeway interpreter was ordered deacon at Faribault. Some solicitude was felt on the occasion, as the Sioux and Chippeways were hereditary foes, and were often on the warpath. The one never penetrated the country of the other except for the purpose of taking scalps. A council was held, in which Mr. Alexander Faribault took an important part as interpreter. The Sioux agreed to live in peace henceforth, and the children of the Sioux and Chippeways became members of one family in Andrews' Hall. When the Chippeway children were first brought to Faribault by Mr. Breck they were not allowed to go out of doors after nightfall."

When it became certain that little Lydia was to be early called the father started with her for their home a hundred miles away.

"I gave him a letter," writes the Bishop, "in which I asked all white people to be kind to the father for the sake of his Christian child. When we met in the Sioux country, he told me with deep emotion of the kindness he had received, how some motherly woman had prepared dainty food for the dying child and given her the best room, adding, 'I shall never forget the white man's kindness'."

He did not forget.

"I had the privilege of meeting my child again. It was on a beautiful summer afternoon,—cloudless sky,—the air soft as if wafted from the shores of Paradise. Mrs. Whipple was with me and as she stooped in the Indian tepee to kiss the child, Lydia said, 'I am glad to see you once more before I go to Jesus' home' As she saw her father weeping she said, 'Don't cry, father, I am going where no one is sick, and some day Jesus will lead you there' So she beguiled the hours till she fell asleep. The burial service was in her own musical tongue, and there was a short address. We sang in Dacotah, 'Jesus, Lover of my Soul,' and as we committed her dust to dust, simultaneously every Indian came forward and dropped a handful of wild flowers in the grave. Miss Elizabeth and Miss Katie Biddle, Miss Caroline Harris, and Miss Sarah Farnum were present, and we all felt that God had overpaid all our work in this blessed death of one of Christ's little ones.

"There was at this time a noted orator of the Sioux, Red Owl. When

he spoke, his words seemed to sway his hearers as leaves are moved by the wind. He never came to Church, and once laughed in derision at hearing an Indian child read. There hung in the school room a picture of the 'Ecce Homo,' that sweet sad face of our dear Lord crowned with thorns. Red Owl stopped before it and said, 'Who is that? Why are His hands bound? Why has He those thorns on His head?' Again and again he came to look on that picture, and each time asked some question about the Son of the Great Spirit, His mission to earth, His death, and His resurrection.

"Not long after Red Owl fell dangerously ill. Shortly before his death he sent for his friends and said, 'I know that story of the Missionary is true, I have it in my heart. When I am dead I want you to put a cross over my grave, so that, as the Indians go by, they may see what was in Red Owl's heart."

Our story would be lacking in graphic picturesqueness without the following incident.

"At my visit I was pained to witness a scalp dance near our Mission house. A party of Sioux had visited the Chippeway country and killed a worthy Indian who left a widow and four fatherless children. I went with Mr. Hinman and the interpreter to Wabasha's village, and calling on the old chief I said, 'Wabasha, you asked me for a missionary. I pitied your people. I have sent you a teacher to show you the good way. I have given you a school. I came to see my Mission, and the sight which meets me is a bloody scalp dance. I knew that murdered Chippeway. His wife is asking for her husband. His children are crying for their father. The Great Spirit looks down from heaven and sees His Red Child laughing over his bloody hands. Wabasha, the Great Spirit is angry. Some day He will look Wabasha in the face and ask him, 'Where is your Ojibway brother?" When I had finished my speech, Wabasha blew a cloud of smoke out of his mouth and, smiling, said, 'White man goes to war with his own brother who lives in same country, and kills more than Wabasha can count as long as he lives. Great Spirit looks down from heaven and says, 'Good white man. Has My book. Me love him very much. I have good place for him when he dies.' Red man has no great Spirit book. Poor man. He goes, kills one Indian, only ONE man, holding up his little finger. 'Great Spirit very mad,-put Red man in bad place. Wabasha don't believe it."

Years afterwards old Wabasha, one of nature's noblemen, became a humble follower of Him who prayed from the cross, "Father, forgive them, they know not what they do."

The first visit of the Bishop to the Mission was made December 12th and 13th that year. At this visit he confirmed two white persons, and administered the Holy Communion. The

school numbered fifty pupils, and many of the Indians were regular attendants on public worship. There was much to cheer and encourage. It was a Christian household among a heathen people.

The next visit of the Bishop was in June, 1861. On the 27th he confirmed seven persons in the Mission House of St. John. The Bishop says: "The merciful goodness of God has overpaid all my efforts in the first fruits of these Dacotahs to the Church. The Mission has had an average of fifty scholars, who have shown very marked improvement."

About this time the Mission met with a severe loss in the removal of the Messrs. Drs. Daniels, government physicians to the Dacotahs, who had co-operated with Mr. Hinman, and had been faithful friends of the Indians. Of these, Dr. Jared W. Daniels, from his knowledge of Indian character, was of great assistance to the Bishop. It was a singular instance of a good man raised up and prepared for the work God had called the Bishop to do. And the doctor retained to the end the warm love and confidence of the Bishop.

Later in the summer the writer visited the Mission and was eyewitness to the successful work. The spirit of God was evidently moving the hearts of these poor people.

A third visit was made by the Bishop Sunday, December 1st, 1861.

"Preached to a large congregation of Indians—the service was in Dacotah. Mr. Thomas Robertson was the interpreter, to whom we owe much for his interest in this Mission, and assistance as interpreter—celebrated the Holy Communion—baptized three Indian children. Also preached at a second service to the white population. Six persons were confirmed, to whom I delivered an address. Monday was spent in examining the children in the schools, all of whom showed a good degree of improvement. The government is bound to expend six thousand dollars a year for schools among the Lower Sioux; and after eight years, I doubt if there is a single child at the Lower Agency who can read, who has not been taught by our missionary. The cost of this Mission is less than \$700 a year.,

"There was one marked feature of these services, that in a crowded congregation every man, woman, and child was upon his knees in prayer. It is the only place where I have witnessed this in my Diocese. This Mission which was planted in faith almost two years ago, has overpaid me an hundred fold for all my work. The Gospel is very evidently working its way

in these hearts, and it will be to them the power of God unto salvation. In some of our converts I have witnessed a child-like faith in Christ, and a readiness to bear opposition for His sake, worthy of the early ages of the Church. We need a church for these poor people. The government has offered us the land; the gifts of friends have quarried the stone, and we hope this year will see the cross-capped turret of the first church in the Dacotah nation."*

Under date of December 3d the Bishop says:

"Celebrated the Holy Communion—eight present. Oh, how blessed, a first communion with these poor heathen. I wish no greater joy to any Bishop than to meet the newly converted Indian by his Lord's Table."

At the Easter Offering, Faribault, seventy dollars were given for a church to the Dacotahs.

In his second report of his work Mr. Hinman says: "We hope to complete our church during this summer, but we are still much straitened in our work for want of proper Mission buildings." It is a modest statement of the results thus far achieved. He also speaks of the many kindnesses received from the agent and government employees during his residence on the reservation.

The last visit of Bishop Whipple before the outbreak was made early in July, 1862. July 1, 2, 3 were spent in visiting the Indians connected with the Mission. On the 4th the Bishop laid the cornerstone of the church in the presence of a large congregation of Indians and persons of mixed blood, to whom he delivered an address. On the 5th he preached and baptized three Indian women and six children. Sunday, the 6th,—preached twice, confirmed six members of the Mission, and celebrated the Holy Communion."

8th.—"Preached in the Agency building."

In his Convention Address, 1863, the Bishop says:

"I had never had the opportunity to examine so thoroughly this Mission as during this visit. I was never so fully convinced that God had called us to this work. There was much to cheer, as well as much to sadden, our hearts. The death of a Christian child, whose calm and steadfast faith in Jesus Christ robbed death of all terror, the child-like spirit and devout earnestness of the Christian Indians, their steadfastness under fierce op-

^{*}Written in June, 1862, just before the outbreak.

position, and the tearful interest of those who came to inquire for salvation, were the surest evidences that the Gospel of a crucified Savior was unto some of these heathen 'the power of God unto salvation.' Several Christian friends from the East, accompanied me on this visit, and bore the most glowing testimony to the fidelity of the Missionary, and the blessing which God had bestowed upon his labors.

"There was a dark cloud lowering on the border, which, even then, filled us with fear. The medicine men, feeling their craft was in danger, excited their heathen followers to oppose the Mission. Each day had its heathen dances; and, even on the Lord's Day, our services were disturbed by the discordant sounds of heathen worship. The Indians had causes of complaint against the government for violated faith. These were used by savage leaders to inflame the wild Indians to madness. The traders had informed them that the money due to them for the sale of their lands, had been taken for claims, and that one-half of their annuities had also been taken for claims. There followed on this a withdrawal of credits, and a delay of two months in the annual payment. The Sioux have a secret society, known as the 'Soldier's Lodge.' These were organized early in July, and enabled designing men to conceal their bloody plans from the traders and the friendly Indians. I noticed during this visit that the wild Indians were bold and turbulent, and the fears expressed to me by the agent and others, gave me great anxiety for the fate of the Mission; but no man could have foreseen so terrible a massacre. You will bear me witness, brethren, that for three years I have tried to awaken the people and their rulers to the enormities of an Indian system, which, I believed, if there was truth in history, would desolate our land with blood. I never left the Indian country with a heavier heart.

"Each day brought its new excitement. One day old 'Paypay' came to me and asked me how much money they would receive at the payment? I said \$40 each. In an hour he brought me some chiefs and said, 'Tell them how much money we shall receive at the payment. They will not believe

"It was evident that some one had told the Indians that they would not receive the annual payment. Stories of robbing were rife among the Indians. They had received only worthless goods for the 800,000 acres of land sold the government in 1858. All the chiefs asked 'Where is the money we were to receive? Perhaps the Great Father sent it, and the cars went so fast it was shaken off. We ask you to look it up.' The payment had always taken place June 20th. It was now July 1st. Not less than 2000 wild Indians had come together. There had already been much turbulence at the Upper Agency, and troops had been called out to preserve the peace. In visiting the Indian camps I was startled that Indians refused to shake hands. At the Lower Agency a trader's clerk said to me, 'The payment will not take place, more than half their annuities has been taken for claims. I know the money is gone. I have told the Indians this;

we refuse to trust them. They came here and threatened, but I not afraid.' Poor fellow! Like men who live under the shadow of a volcano, he had been lulled into security and saw no signs of the storm which would make him one of the first victims of savage fury.

"I shall never forget these days of anxiety and sorrow, when it seemed as if the very air was charged with materials for the cyclone of death, which in six weeks desolated one of the fairest countries on the face of the earth."

At length, on Monday morning, August 18th, the threatened blow fell. The little church was now ready for the roofing, and the carpenters were to begin their work. Mr. Hinman was to start presently for Faribault, where Mrs. Hinman and child were on a visit, providentially, so were safe. Sounds of firing were heard; and, looking out, Mr. Hinman saw that hostilities had begun in wanton acts of violence. He exclaimed at once to Miss West to run; and immediately both started by different ways. By a long circuitous route Miss West reached the fort, twelve miles distant by the traveled road. On her way she met a party of Indians, who, from regard to her, kindly directed her where to go. While she escaped, others were cruelly murdered. Arriving at the fort, she found that Mr. Hinman, to her great joy, had preceded her.

The Bishop was away on a visitation work, and first learned in St. Paul of the outbreak. Many of its victims were his personal friends.

"The only gleam of light on the darkness of this unparalled outbreak," he says, "is, that not one of the Indians connected with our Mission was concerned in it. It is due to their fidelity that the captives were saved.

"While suffering deeply, and feeling the most lively sympathy for the sufferers, I felt that it was my duty to lay the blame of this massacre at the door of the government, which had left savages without the control of law, innocent border settlers without protection, and permitted robbery and every evil influence to excite savage natures to deeds of violence and blood. There would have been a like tale of sorrow on the Chippeway border, if the plans of the guilty leaders had not been exposed by our Indian clergyman* and Chippeway friends."

The Bishop returned immediately to Faribault. Transporta-

^{*}Enmegahbowh

tion then was by carriage, and the faithful Bashaw made the journey in a few hours.

The following week he visited St. Peter to assist in caring for the wounded, where he remained until the return of the rector, the Rev. Mr. Livermore. A few days later he visited Washington to represent to the department the fearful scenes along our border.

The following letter was written by Miss Emily J. West, a teacher at the Mission. Miss West was also a member of the Chippeway Mission when the Rev. Mr. Breck was obliged to leave on account of hostilities. Miss West gives the following account of the outbreak which occurred on the 18th of August:

"Soon after breakfast I heard firing of guns, but thought nothing of it till Mr. Hinman came in and told me to run. The Indians were then very near our house, taking horses from the Department stable; they were all armed, ready for battle.

"I ran with Mr. Hinman towards the ferry; but in the confusion was separated from him. I passed three or four Indians, who took no notice of me, but shot a man quite near who was trying to save his horse. I crossed the ferry with only one woman, a neighbor of ours, and two children, one nine and the other eleven. Then, to avoid the river, along which the road to Fort Ridgely ran, we struck off, two or three miles, in the prairie. After walking some distance we came near a log house, and were going to it for safety, when we saw four Indians approaching us from different directions. When they came to us, they recognized me, called me a missionary, said I was good. I offered them my hand; they shook hands with me, told me they were going to that house, that we must not go there, but to the Fort, pointed the way, and left us. We afterward heard of their killing inmates of that house.

"These were not Christian or civilized Indians, but they knew me, and thus showed their respect for the occupation in which I was engaged.

"After leaving them, we walked steadily on without any further alarm; but, of course looking for it all the time, with very little hope of reaching the Fort, which, however, we did, about five in the afternoon, under the protection and guidance of our Heavenly Father. You can imagine with what grateful hearts we saw the Fort after our weary walk of twenty miles; for we had made it such by the course we took, and our blistered feet could not have carried us much farther.

"We remained at the Fort ten days, exposed to the attacks of the Indians. There were two severe engagements, when all the women and children, about three hundred, were obliged to lie flat on the floor of a stone building to avoid the bullets of the Indians. On the 28th, a large body of

troops arrived, and gave us an escort to St. Peter, where we found our Bishop tending the wounded in the hospital. He gave us his horse and carriage to bring us to Faribault.

"I cannot close without contradicting the reports that have gone abroad respecting the Christian Indians. I did not in a single instance hear of one of them committing any act of violence. Many of them were stripped of their white man's dress, clothed with a blanket, and compelled to aid in breaking in the warehouse to save their lives. It must be remembered they are very few in comparison with the wild ones."

All the members of the Mission escaped in safety from the Lower Sioux Agency, and at length reach Faribault.

Unfortunately, some of the Dakota pupils at Andrews' Hall, Faribault, were at their homes, it being vacation time. A pious mother of mixed blood, with her two sons, all of them communicants, and three grown up Indian boys, with an Indian girl, had gone home to visit their friends. These were all taken prisoners, or were victims of the outbreak. There were likewise seventeen communicants of the Dakotah Mission of St. John, who, it was thought, were massacred, or taken prisoners.

The Rev. Mr. Hinman and his associates left everything behind of their personal effects, barely escaping with their lives.

In the Chippeway nation Enmegahbowh, for refusing to join his people in their war council, was obliged to take refuge, with his family and a few friends, in Fort Ripley. One of the bravest chiefs of the Christian band denounced the instigators of the war and fled to the fort.*

Some touching incidents connected with this work were a compensation to the Bishop for the burdens he had carried, and the obloquy he had endured in behalf of Indian Missions.

"We were just in time," writes a visitor, "to hear the children of the school repeat the Catechism in a way that would have done credit to any Sunday school in the land, and sing a sweet little hymn, written for them by Mrs. Sigourney. . . . The morning after our arrival was spent in visiting. . . . Some of these visits were very interesting, particularly to two dear little girls who had been in the school and are now dying of consumption; and to a poor widow, whose expression of hopeless wretchedness, as she sat alone and motionless in the centre of her desolate

^{*}Letter of Rev. J. Lloyd Breck.

home, was inexpressibly touching. The Bishop's words of consolation were as oil on the troubled waters.

"An intelligent chief, when urged by the Bishop to become a Christian, replied, that he had been thinking a long time of being a Christian, but his hands and feet were still too bloody, giving the Bishop an opportunity of pointing him to the precious Blood of Christ 'which cleanseth from all sin'."

The Sunday of the last visit of the Bishop is thus described:

"At eight o'clock the Indians began to assemble, and at ten and a half the school room was filled to overflowing,—men, women, and children, their long black hair plaited and hanging down their backs, came in and quietly took their seats. A few wild Indians with painted faces and feathers in their hair, looked in through the windows. . . . Very sweet was it to hear the voice of prayer and praise ascend in this sweet Indian tongue, and to see five of those, who but yesterday were ignorant heathen, kneel with one white candidate to receive the benediction of the Chief Shepherd by the laying on of hands.

"During these services there lay on the lounge in the adjoining room a dear little Indian girl who had passed a year in the school at Faribault; and, though she knew that the sands of life were fast ebbing away, had earnestly begged to be brought once more to church. It was the last time. Before the dawn of another Lord's Day her spirit was with the redeemed in Paradise...

"She died on the Tuesday following; and her last breath was spent in comforting her sorrowing parents, and pointing them to that heavenly home whither she was going, and where she hoped they would one day join her. We laid her little body in the grave in God's acre near the church, in the sure and certain hope of a glorious resurrection, and her bereaved parents, sorely as they mourned for their darling, felt that the sting of death was taken away, knowing that their loved one had been gathered by the Good Shepherd into His heavenly fold."

The following is a description of the laying of the cornerstone of the church.

"The spot chosen is one of surpassing beauty, on a part of the eighty acres presented by the government to the Mission;—on either side, a wild ravine made by the windings of the Minnesota;—in front, a beautiful rolling prairie stretching towards the setting sun. It was a picturesque scene, as the Bishop and Mr. Hinman in their vestments, with the school children, Christian Indians, and friends, walked in procession from the Mission house to the spot. They were joined by twenty or thirty of the wild Indians, decked with feathers and war paint, wrapped in blankets and protecting themselves from the sun with huge fans and green boughs cut from the trees. These clustered around the Bishop and Mr. Hinman as they

took their stand upon the foundation of the church, and no Christian congregation could have been more attentive than were these savages during the services and the admirable address of the Bishop, in which he told them how the Son of the Great Spirit came down from heaven to die for the sins of men, of death and of the life beyond the grave."

As the first Christmas season drew near, the Bishop sent Mr. Hinman some colored pictures showing our Saviour's miracles. He thought these would please and instruct the children and mark the day. The missionary was careful to explain each one to the children, and to tell them why we keep Christmas Day with such gladness.

Not many days after, the missionary was on his way to visit a sick woman. As he passed a wigwam he saw a group of Indians gathered around one of his little scholars, listening with eager interest, while the child, pointing to the card he held, told them that the man in the picture was Jesus, the Son of God, who came down from Heaven to live among men, how he went about doing good all his life, and how at last he died to save us from sin and eternal death.

Two days after, several of these Indians came to the missionary to learn more of the way of life.

It is not our purpose to pursue the history of this work during all the intervening years. About sixteen hundred of the Indians were brought to Fort Snelling and enclosed in a large yard, with a high fence around. The Rev. Mr. Hinman followed them there, and the Indians being more together than ever before, the Missionary was enabled more effectually to reach them. A very great interest began to be manifested on their part in the subject of religion. The leading families gave up their superstitions and placed themselves under the care of the missionary, who was assisted by an interpreter and some of the first converts as catechists. As the first fruits of this work fifty-two adults and ninety-two children were baptized on a single Sunday in the presence of four hundred Indians. Among the baptized was the Chief of the Farmer Indians; and most of his head men, and Wabasha, the head chief, were under instruction. The congregation increased from thirty to three hundred, and three hundred children were under instruction. The morning of March 18th, 1863, Bishop Whipple confirmed forty-seven of these in the church at Mendota. They came bringing their medicine bags, their spears, their battle-axes, in token of their absolute renunciation of their heathen abominations.

Under date of April 29th and 30th, 1863, Bishop Whipple says:

"Preached four times in the Indian camp near Fort Snelling, baptized thirty adults, confirmed one hundred and eight persons, and administered the Holy Communion to one hundred and fifty. Such a remarkable reward for missionary toil requires a few words of explanation."

The Bishop in his address to the Council says:

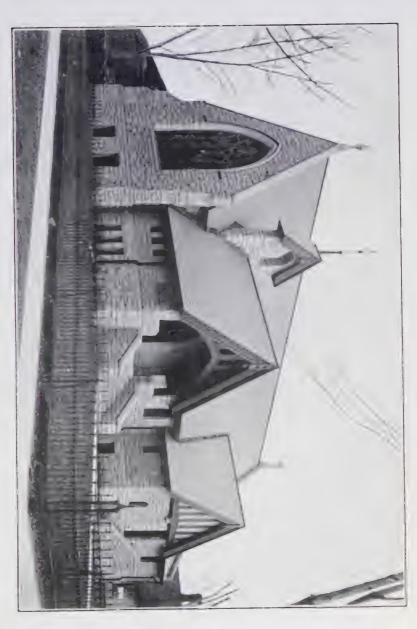
"After the Sioux massacre, last autumn, the friendly Indians, under Taopi and Wabasha, delivered up to General Sibley all the white captives whom they could secure. The Indian camp was purged of all who were even suspected of being concerned in the outbreak. About one hundred men were declared innocent by the military court. Most of these, with about fourteen hundred women and children, were removed to Fort Snelling. After calm reflection and prayer for Divine help, the Rev. Mr. Hinman and myself decided that we would not abandon this work. It had been commenced in humble reliance on God, and from love for perishing souls, and we dared not give it up. Our missionary pitched his tent among the Indian teepees and began his work anew. For the first time, he met Indians who were restrained from their wandering life. They gave him a hearty welcome. . . . They felt that their medicine men had deceived their people and encouraged the outbreak. They had lost their homes, their crops, their annuities, themselves prisoners, and many of their relatives under sentence of death. These trials led the more thoughtful to ask why the Red Man was thus blind to his own true interest; and, I doubt not, many felt, as they had never felt, the need of a Savior. Morning and evening the blessed story of the love of Jesus was repeated in their ears. They were visited in their teepees, and our Christian Indians, even little children, became catechists to teach their fellows the Creed, the Lord's Prayer, and the Commandments. The congregations increased until no room could hold them, and their services were held in the open air. They brought to the Missionary their medicine bags, their war spears, their rattles, and conjuror's charms—things which a wild Indian never gives up but with life, and asked him to take them as a pledge that they were really in earnest to try and learn the message of the Great Spirit.

"The work so widened and deepened that its extent seemed only limited by the ability of your Missionary to undergo the labor. In their expressions of child-like faith in Jesus Christ; in their evident delight in private and public prayer; in their desire to learn more and more about the Christian faith, we had the best evidence of their sincerity. I could not avoid



ST. MARK'S CHURCH AND RECTORY, LAKE CITY







while, new boys had come into the choir, and the organization had been kept up at the house of Dr. Hewitt, whose daughter, a babe when the choir was organized, was the first organist after the choir became the official choir of the church.

The Foot Memorial Chapel and other generous benefactions to the Parish, making Christ Church in all its details for work one of the most complete in the Diocese, are spoken of in another place.

CHAPTER XXXV

THE STORY OF THE MISSION OF ST. JOHN, AND OF ST. CORNELIA CHURCH, BIRCH COULEE

In the journal of Bishop Whipple, under date of Friday, June 22d, 1860:

"Met the chiefs of the lower Sioux in council to consult about planting among them a Christian mission. They received me with kindness, and seemed desirous of a Christian teacher."

"At 5:30 p. m. preached in the house of Dr. Daniels and confirmed one person, Captain DeRossey of the army."

Captain De Rossey was deeply moved by this visit of the Bishop; he had said to him: "If there were a church here I would be confirmed." The Bishop replied: "A church is not necessary, you can be confirmed if there is no church building." The service was in the open air; the sun was declining in the west; the wild luxuriance of the prairie was at its best in the lovely month of June; a sea of beauty, undulating as far as the eye could see, the margin of the valley fringed with trees, the soldiers drawn up in line, and in the background Indians in their blankets, the Bishop and Mr. Breck in their vestments,—altogether it was a scene picturesque and solemn.

"Saturday:—Spent the day in visiting the farmer Indians, who, under the influence of Maj. Cullen, the Superintendent, have put on civilized dress. The work is remarkable. All received me with welcomes, and I trust the way is opening for these poor people to receive the Gospel.

"Sunday, June 24th, St. John Baptist's Day—preached to Indians in house of Dr. Daniels—the house was crowded—after service, White Dog pledged me that his people would receive our Christian teacher with warm hearts."

In his "Lights and Shadows of a Long Episcopate," the Bishop gives an interesting account of this work. It was the time of the annual payment. There were 2,500 wild Indians assembled from the prairies. Thirty miles up the river, at Redwood, the Presbyterians had a Mission. There was not a single Christian teacher at the Lower Agency. The Lower Indians by the treaty were entitled to \$6,000 a year for schools, and this was expended for eight years; but not a single child had learned to read. After they were removed to the upper Minnesota river they sold the

asking, with St. Peter, 'Can any man forbid water that these should not be baptized?'

"The fearful atrocities the whites have suffered from savage violence could not fail to excite the most bitter hatred towards the Indian race. The people will not now listen to any condemnation of the wicked system which has nurtured savage passions, lest it should seem to shield the wretches who had perpetrated such awful crimes. Nor are they willing to admit, on the plainest testimony, that there is an Indian whose hands are not red with blood, even where that testimony is from white captives, who openly declare that they owed their lives to these men. Once our Missionary nearly lost his life by the brutal violence of white men. The Christian Indians have never murmured or complained at these things; and it is another strong proof that they have learned some lessons of Jesus.

"When the government decided to remove the Sioux to the Upper Missouri, the Rev. Mr. Hinman said to me, 'I entered on this work when all looked well; I cannot desert it. I shall go with my people, if it be to the Rocky mountains'."

In explanation we add the following from the same address:

"Brethren, for my course during these days of sorrow, I have been censured by many whose approval I always desire. I dared not violate my own convictions of duty to God. I have never written or spoken a word to the President to shield any man who was condemned or concerned in this massacre, even where officers expressed doubts of his guilt; for I have always feared to interfere with the administration of justice. Months after the President had decided that no more Indians should be executed, and at the removal of the Indians from the State, I did ask that those who were in confinement might be placed at labor while in prison and taught useful trades, as much for their sake as to save expense to ourselves. It is not pleasant to devote so much of my annual address to this painful subject. I could not be silent. It was due to myself as a Bishop of the Church of God, it was due to you who have always given me a love unclouded by a doubt: it was due to those who shall come after us that I should place on record my convictions of duty; and having tried to meet them in the fear of God, bide my time until history shall vindicate my course. I am cheered even now in the knowledge that many of our most thoughtful citizens, officers in the army, and even irreligious men have freely expressed their assent to every statement I have made, and also home testimony to the purity and holiness of our Missionary's life and the Christian faith of his Indian converts."

In the spring, or early summer of 1863, the government removed these Sioux who had proved their friendship by rescuing white women from death. They were placed on a steamer and taken to the Missouri and landed at Crow Creek, where, within

one year, over one thousand died of disease and starvation. There were tales of sorrow to melt a heart of stone. Indian women subsisted by picking the half-digested kernels of grain from the offal, and Indian women, in the dead of winter, came three hundred miles across the prairie to tell of their wretchedness and want.

In his Council Address, 1864, Bishop Whipple says:

"During the past year I visited Washington on behalf of the Indians. The Christian Sioux, who were acquitted by the military court, many of whom had proved their fidelity at the risk of their lives, were removed to the Upper Missouri. Officers of the United States army and border men who were familiar with the location, assured me that it was not suitable for cultivation, and that it was only a question of time when they would perish. Many of those removed to this inhospitable country were communicants of the Church. They were perishing with disease and hunger. I could not see them die without an effort to save them. . . . Rev. Mr. Hinman is still connected with the Diocese, as it was the request of himself and the Indians that I would permit him to remain under my charge. I learn that his labors have been blessed. He has built two churches of logs, without nails, boards, or glass. They are capable of seating, the one, three hundred, and the other, five hundred persons. Perhaps the best evidences of the Christian character of these converted Sioux is in their patient submission to their hard lot. There are very few of these Indians who cannot read and write in their own language.'

In his address to the Council of 1866 Bishop Whipple thus speaks of the condition of these poor people:

"Of the Sioux and Winnebagoes who were removed to the Missouri, hundreds died of disease and starvation at a time when the government was expending thousands and tens of thousands of dollars for them. . . . Although little but disappointment and sorrow has come from my past efforts on behalf of the Indians, I have been overpaid by the fidelity of a few Christian men. . . . The Rev. S. D. Hinman will shortly remove to Niobrara. He, too, has passed through severe trials, but my confidence has never been more unshaken in his Christian character and fidelity to his work. My course with regard to the Indians has given me much anxiety and opposition from those who would not understand my motives. I assure you that it has been a subject of devout gratitude that the clergy and laity have sustained me as with the heart of one man."

Referring in his address to the Council in 1867, Bishop Whipple says:



MRS. CORNELIA WHIPPLE





LACE MAKERS Birch Coulee





"There is a small number of Christian Sioux in the State, who, although known to have been faithful to us during the Indian massacre, have been left without clothing, annuities, or homes. It is a sad instance of our ingratitude and neglect to our helpless wards."*

We close this sketch of this period of the Dakotah Mission with the extract from the address of Bishop Whipple to the Council of 1868:

"Last autumn I parted with the Christian Sioux who have lived at Faribault since the Indian outbreak. We knelt by the table of the Lord and then said, 'Farewell.' One by one they came in tears and said, 'Marpiya ekta, wa-che-ya-ke wacin,'—in heaven to meet you is my desire. Taopi came to me and handed me the certificate from General Sibley which testifies that he rescued our white captives, and said, 'My Father, I have no blood on my hands and none is on my heart. I cannot go to my people. The wild Indians would kill me. I had a home. I had a farm and cattle. I never shall have another home except my grave."

Not many moons after, this faithful Christian entered into the rest of the people of God† Says Bishop Whipple: "I received back all, and more than all, when I parted with Taopi on his dying bed."

The following is from a letter of Bishop Whipple, written July 17th, 1868.

. . . "My hardest trial was to say good bye to some Christian Indians, with whom I held a farewell service at St. Mary's Hall on Sunday night. Eight years ago, I first met them as heathen—pity changed to love, as they became willing listeners to the Gospel. I then sent them my own dear son in the faith, the Rev. S. D. Hinman; and I planted the Mission of St. John among the Dacotahs. Those who visited that dear venture of faith, know how wonderfully God blessed us. . . Then came the awful scenes of massacre on our desolated border. Prophets of evil were ready to say, 'We told you so, we knew the wall would tumble down.' I never doubted, through all those weeks of darkness, that when we heard, there would be glad tidings. They did come; at first, in single captives saved, in missionary households rescued, and at last, in the deliverance of all the poor captive women and children. The members of our own Mission, and of the Presbyterian Mission had vindicated the lessons of the Gospel; and converted heathen had been true as steel. The army at once

^{*}The little band of Christian Indians at Mendota have been cared for by Gethsemane, Minneapolis, and by the Church of the Good Shepherd, St. Paul; those near Red Wing, by Christ Church.

†February 18, 1869.

recognized that Christian Indians were the safest scouts; they were rewarded (?) with paper testimonials of bravery, and courage, and fidelity, and told that we owed them a lasting debt of gratitude. It has been lasting, for it has never been paid. One would think that passion could never over-ride justice and gratitude and humanity in Christian men. The government made no distinction; the homes and the annuities of good and bad were confiscated alike. The friendly Indians were hurried to the Upper Missouri, and hundreds died of disease and starvation. I begged the general in command to let me bring a few to Faribault. I would have cared for all if I could. Even the few who came, were threatened; and I received many hard words for saying over my signature (and giving facts which no man dare deny) that this outbreak was the direct fruit of robbery and neglect. I went three times to Washington, and, in public and private, begged that justice should be done. I failed, as everybody else has failed who has sought to secure justice for the Indians. I wrote an appeal, in which I said, 'These questions cannot be buried. The two advancing waves of civilization from the Atlantic to the Pacific are soon to meet. The Indians' wrongs will now be righted, or, else, which God forbid, this nation will hear such a wail of agony from the horrors of Indian war as we have never heard. . . . The telegrams of the daily press will tell you whether these few years have fulfilled the prophecy or not. For five years, these poor Christians have remained here, or suffered on the Missouri with hunger and starvation, while the Government has expended thousands. Once we were able to secure an order that these Christian Indians might go back to their old homes. The press denounced it, and the people clamored against it, and Mr. Hinman was advised not to attempt it, as it would lead to a tumult. This spring the Rev. Mr. Hinman visited Washington, and through the present secretary of the interior, who has sought to right wrongs, and the influence of the new superintendent of Nebraska, these Indians have been removed to a place where we hope thy may live. In the winter Mr. Alexander Faribault notified me that the Indians here could no longer be left on his land, and asked for their removal. It was hard to do so; but here they had no hope for the future. During all these years they have been temperate, upright, and industrious; and their Christian character has been worthy of followers of their Savior. . . On Sunday night I held my farewell service. They sang some sweet hymns in that strange musical tongue, and I delivered a brief address,—simply the language of my heart, telling them of the better home far away, where partings are no more, and begging them to be true followers of the Lamb, that they might be of that glorious band who sing the new song which no man could learn except they were redeemed by His Blood. We remained in silent prayer after the blessing, for some time. Then came the parting. Good Thunder arose and told me it was hard to leave the only man who had been a father to him, but it was best. He had no home; he had no country. Their people could not understand our worship, their children

had no schools, and it was best to go with his people where they could have their own missionary and schools. He said he should be a true man and a praying man, and hoped to meet me there, if not, in heaven. One by one they came with sadness and tears, and said, 'Mar-pi-va ekta wachiyake vacin'-'In heaven to meet you is my desire.' The women kissed my wife and daughters, and bade good bye. One man and his family relatives remain-Taopi, the chief of this band. He dare not go. A few days ago he came to me and said, 'I have killed no man. I have no stain on my hands or on my heart. I rescued the white man's women and children. If I had been a murderer, your people would have fed me in some prison better than an Indian was ever fed by an agent. I am a man, and you leave me to die. I am sick at heart. I have no home,-will you write this to the Great father?' It is true the government did give a reward of two thousand five hundred dollars to Other Day, who saved the agency people, and expended five thousand in sums of fifty to five hundred dollars among many others. Taopi received five hundred dollars; but this man's annuities would have amounted to far more than this since the outbreak, and he has lost a farm, a house, furniture, and cattle, for which he has na compensation. . . I leave this dear Mission in the care of dear Brother Clarkson. . . I believe the present secretary is trying to reform evils, but the great evil is outside of him, in the horde of unscrupulous politicians, who use the Indian claims to rob the Indian and the government. . . . The reason why I see no end to Indian wars is, I see no end to Indian robbery. . . . I have never known an instance where a white man was ever punished for any crime of theft, robbery, outrage, or murder committed against an Indian. I have never met an Indian whom the government had taught to read; but I know of scores and hundreds whom missionaries have taught. . . .

"In dealing with the savage foes who are now desolating every route of western travel, we must have the best talent of the old regular army.

There are men in America who never violated their word to a red man.

The real evil is, that whatever is done is a mere expedient for the day.

Two plans are open: one is, to place the Indians in the care of the War Department; the other is, to provide for a Board of Inspection, as provided in the Bill of last winter. One of this Board is to be ex-officio a colonel of the regular army; one appointed by the President; and one to be recommended by the different ecclesiastical bodies of the land. Either of these plans would secure a reform.

"The points to be secured are:

- "I. Personal supervision over the Indian agencies by a competent board.
- "2. Agents and employees of high character, amply paid, who hold their office during good behavior.
- "3. Rights of property and a deed in fee, inalienable, of twenty or more acres to every family.

- "4. The protection and restraint of law to punish the guilty, and protect the innocent-
 - "5. A wise system of schools, under proper superintendence.
- "6. Missionaries to be protected and encouraged by the moral influence of the government, which has often been against them.
 - "7. A just system of trade.

"8. All government expenditures to be for purposes of civilization, and not one dollar for paint, beads, and savage ornaments.

"9. A refusal to recognize any debts, or claims against Indians, to be paid out of the moneys of the tribe. This system of Indian claims is the real cause of all our dishonesty; it involves traders, and congressmen, and officials, and is the cause of all our Indian wars. . . .

"I will close my letter as I did one five years ago, 'I am sick at heart. I fear the words of one of our statesmen to me are true, 'Bishop, every word you say of the Indian system is true. The nation knows it. It is useless. Your faith is only like that of the man that stood on the banks of the river, waiting for the water to run by, that he might cross over dry shod."

THE CHURCH AND MISSION OF ST. CORNELIA, BIRCH COULEE

In 1885 the Rev. S. D. Hinman again visited Birch Coulee, and the following spring took up his residence there. About 1882 Good Thunder had bought eighty acres of land there, of which he gave twenty for the Mission, on which, with the assistance of Bishop Whipple, Mr. Hinman built the Mission House and school house in 1887. At this time there were eight houses, the Faribault Indians forming the nucleus of the settlement. August 27th, 1889, Bishop Whipple laid the cornerstone of the church, which was completed the following year, being built, in part, of the stone of the church begun in 1862, which was removed by the Indians with their own hands. The new church was consecrated by Bishop Whipple July 16th, 1891, and at the special request of the Indians was named "St. Cornelia" in grateful memory of their "white mother," as they said. March 24th, 1890, the Rev. Mr. Hinman entered into rest after a short illness, and he sleeps beside the church to which so many cares and toils had been given.

For some time the Mission was under the general care of the

Rector of Redwood Falls. During this interval Mr. Napolean Wabasha was lay reader, also Henry W. St. Clair; and Miss Barney, and afterwards Miss Whipple, superintendents of the Sunday School.

June 25th, 1899, Henry Whipple St. Clair was ordered deacon by Bishop Whipple in the church at Birch Coulee, and, after completing his studies at the Seabury Divinity School, was advanced to the priesthood by Bishop Edsall in the Church of St. Cornelia June 12th, 1904. The occasion was a notable one, in which, let us trust, the Bishop in Paradise rejoiced with us. The Indians now were to have one of their own people to minister to them. Mrs. Bishop Whipple, the Patroness of the Mission, who had cared for the work since the passing of the Bishop, was the guest of honor; and of the clergy there were present the Rev. E. Steele Peake, who had visited the Lower Agency in 1856, and Messrs. Tanner, Purves, Rollit, Camp, Shutt, Hills, Coffin, and the Indian clergy, Walker and Holmes of Bishop Hare's jurisdiction; members of the Mission and hostesses were Miss Susan E. Salisbury and Miss Mary W. Whipple, Mr. Robert Heber Clarkson Hinman, teacher in the Government School, and John Wakeman, or Wakinya-tanka, half brother of Little Crow, and John Crooks, the Indian scout.

The Rev. Henry W. St. Clair, priest in charge, is the son of the Rev. George St. Clair, and grandson of Job St. Clair of Mendota, who died at Birch Coulee. The Rev. George St. Clair was admitted as a candidate for Holy Orders by Bishop Whipple December 26th, 1874, ordered deacon by him June 15th, 1879, entered into rest June 10th 1881, "Indian Missionary to the Sioux Indians of Minnesota."

Bishop Whipple says in his Council Address 1882:

"At my first visit to Faribault, a bright-eyed Indian boy sat on the chancel steps of the Chapel. I little thought that it would be my privilege to ordain him a minister of Christ. You who knew him will bear witness to this guileless simplicity of character, his singleness of purpose, his purity of life and earnest faith in Christ. He made full proof of his ministry, and has gone before us to the rest of the people of God."

Some of the Indians at Birch Coulee are living on the same

land they occupied before the "Outbreak" in 1862. Government gave them thirty acres, more or less. The Mission property consists of Church, Rectory, Mission House and School House. Hard by the church, in the burial ground used by the Indians before the "Outbreak" of 1862, is the monument erected by Mrs. Whipple to the memory of Good Thunder, the first Sioux brave baptized by Bishop Whipple, "a loyal Indian, who saved nearly two hundred white women and children in 1862."

MISS SIBYL CARTER'S LACE SCHOOL

While on a visit to Japan Miss Carter conceived the idea of lacemaking as a branch of industry for the Indian women. After hearing what lace-making had done for the poor women of Japan, Bishop Whipple said: "It is just the thing for our Indian women. Go with me to White Earth, and, if you will teach my women there to make this lace, you shall have the hospital for headquarters for your work." Miss Carter went to White Earth with the Bishop and taught the women. This was in 1886. In 1890 she went East and raised the money for a teacher, and, on her return in October, took Miss Wiswell with her for a teacher. In August, 1801, Miss Pauline Colby was added as a teacher in the school, and in 1892 Miss Carter herself went up and remained for over a year. In August the same year Miss Susan Salisbury, the Bishop's niece, went to White Earth to assist Miss Carter. Subsequently a school was started at Red Lake, a hundred and twenty miles north of White Earth, and one at Leach Lake, ninety miles east of White Earth. There are now (1906) nine lace schools.

To bring the work more prominently before the public, Miss Carter, with Miss Salisbury, removed to St. Paul as headquarters in September, 1893. In the spring of 1894 Miss Carter closed the house in St. Paul for the summer and went to Birch Coulee, taking Miss Salisbury and Miss Barney with her. In 1896 the house in St. Paul was closed permanently, and Miss Carter removed her headquarters to New York, where she holds lace sales every year. The first bedspread made by the Indian women

was for Mrs. Pierpont Morgan of New York City. Since then eight have been made.

It may be mentioned as of interest that the lace made by the Indian women took the gold medal at the Paris exhibition.

It has proven, as Miss Carter said when the thought came to her, this industry has "solved the question of work for her Indian sisters."

In June, 1895, Miss Mary Whipple went to Birch Coulee to take charge of the school; and after the house in St. Paul was closed, in March, 1897, she was joined by Miss Susan Salisbury. In the autumn of 1905 Miss Whipple resigned and Mrs. St. Clair, wife of the Rev. Henry St. Clair, was appointed assistant to Miss Salisbury, who has charge of the Mission. Miss Salisbury and Miss Whipple had now been at the head of the lace school at Birch Coulee about ten years. (1907)

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Since the passing of Bishop Whipple his plans and wishes in regard to the Mission at Birch Coulee have been faithfully carried out by Mrs. H. B. Whipple, who, with other substantial improvements, has built and furnished a commodious rectory, and erected a beautiful monument of Minnesota granite hard by the church in pious memory of Good Thunder, the first Sioux baptized by Bishop Whipple. In all this loving work she has had the sympathy and support of Bishop Edsall, whose election was the choice of the first Bishop, as well as of the Diocese, because he believed he could entrust to the loving heart of his son in the faith the care of these wards whose cause he had espoused when he came to the Diocese. It would seem invidious to single out any one name from the many who have aided Bishop Whipple in this Mission, to the exclusion of others who have given valuable assistance in its maintenance. For further information we refer the reader to Bishop Whipple's "Lights and Shadows of a Long Episcopate;" to "Taopi and His Friends;" to the Rev. Mr. Cook's "History of the Niobrara Mission," and to the many letters of Bishop Whipple in "The Minnesota Missionary."

CHAPTER XXXVI

THE CONVOCATION SYSTEM

The remarkable growth of the Church during the earlier years of the Episcopate of Bishop Whipple was due in large measure to the moderate extent of the settled portion of the State and the small number, comparatively, of the parishes and missions. Who knows how much could be accomplished for the Church could an apostolic bishop visit three or four times a year every hamlet, village, or center of influence. Bishop Whipple was able to do this at least twice every year, and occasionally more than twice. Even the fact that he was obliged to travel in his own carriage turned out for the furtherance of the Gospel. He became known by the wayside. Not seldom in the village inn, after the evening service, the late hours passed in conversation on religious themes. Always interesting, he found willing listeners, and many a prejudice was disarmed by his tactful presentation of the truth. But, as the number of stations increased these frequent visits became impossible. As the journeys became more and more restricted to the railway he saw less of the rural population. In his address to the Convention of 1866 the Bishop says:

"In a Diocese of such size as our own we are so isolated we lose each other's sympathy and that kind of brotherly fellowship which is the strongest bond of unity. I cannot visit the remote stations more than once each year. It would relieve much of this isolation if the Diocesan convention were to divide the Diocese into three Convocations,—the Northern to include all the country along the Valleys of the Mississippi and the Minnesota, north and east of St. Paul,-the Middle to include St. Paul. Stillwater, Faribault, Hastings, Northfield, Owatonna, Wilton, and the country north and west of Dodge county,—the Southern to embrace all the country south of Hastings on the Mississippi, and the two southern tiers of counties, these Convocations to have charge of all missionary work in their respective districts, a rural Dean to be appointed by the Bishop, who shall visit each parish and station one or more times each year, to confer with the clergy, devise plans of work, give godly advice and counsel, and report to the Bishop the condition of the parishes, the new stations to be occupied, and all matters which require immediate attention. If these Convocations were held quarterly in the different parishes the Bishop could be present and have the privilege of meeting all the clergy four

times each year besides at his annual visitation. A series of services with sermons and addresses would awaken missionary zeal, arouse the careless and provoke the faithful to greater devotion. Such a plan of Diocesan work would unite the clergy and laity in bonds of affection, give to the feebler parishes the benefit of the sympathy of the strong, and aid the younger clergy by the counsels and experiences of those who have made proof of their ministry."

This recommendation of the Bishop was referred to a committee consisting of the Rev. Dr. McMasters, the Rev. Mr. Knickerbacker, and the Hon. E. T. Wilder, who reported favorably, presenting the resolutions dividing the Diocese into three missionary convocations along the lines suggested by the Bishop, with a Rural Dean appointed by the Diocesan annually, who should visit all the parishes and missionary stations of his district, at least once in each year, for the purpose of giving encouragement and learning such facts as may be necessary to be reported to the Bishop.

The committee further said that they deemed "the early establishment of a system of convocations as of the very first importance," and "that the prime object of the work shall ever be the support and enlargement of the missionary system of the diocese."

There was considerable discussion on the adoption of this new system, some fearing that it was one of the "novelties" that might disturb our peace. But the measure prevailed and the report was adopted. The Bishop appointed as the first Rural Deans the Rev. David Buel Knickerbacker for the Northern District, the Rev. S. Y. McMasters, D. D. LL. D., for the Middle District, and the Rev. Edward R. Welles for the Southern District.

The spirit which animated the Bishop in establishing the system of Convocations is admirably expressed in the following remarks in his ensuing Convention address:

"I see no reason why those who are engaged in missionary work should not form a brotherhood connected with the Cathedral of the Diocese, and be supported by a common fund. It would encourage many an isolated missionary, it would take away his loneliness, it would make him braver, it would bind our hearts closer together, and perhaps help us to enforce the duty of alms-giving for Jesus' sake. One thing is sure. Our present plan does not provide for the work. I believe that if a brotherhood were formed of only a few of the clergy and laity who would give one hour

each day for prayer in behalf of our work, and would consecrate onetenth of all they have to Christ, we should do a work far beyond our present plan.

"A suggestion had been made that 'one way to secure a closer fellowship among the clergy would be for them to be supported from a common fund, the Diocesan authorities appointing to each a due proportion of the general income.' But beautiful as the theory might be, it was not practical in the case of the clergy at large. A committee on the maintenance of the clergy by a common fund was appointed, of which the Rev. E. P. Gray was chairman, whose report, at considerable length, will be found in the Journal of 1865. This report was presented and accepted. In his address the following year, referring to the report, the Bishop says: 'It may be questioned whether so radical a change could be carried out in our self-supporting parishes.' The matter seems to have dropped as one of the day dreams of an idealistic Church of the Pentecostal days, alien to the individual spirit of the present. Nashotah and the St. Paul Mission had been founded on this principle. But the clergy were to remain unmarried, and the introduction of the family at once dissolved the blissful dream of a sacrifice which included others as well as self."

In the Council if 1871, after a lengthy debate upon the resolution of 1866, providing for three Convocations and Rural Deans, the following resolution was passed:

"Resolved, That the Ordinary of the Diocese be requested to nominate three Rural Deans in the districts now known as the Northern, Middle, and Southern, of the Diocese of Minnesota, whose powers and duties shall be defined by the several bodies of which they are heads, subject to the approval of the Bishop."

The Bishop appointed for the Northern Convocation the Rev. George L. Chase; for the Middle, the Rev. George C. Tanner, and for the Southern, the Rev. Edward R. Welles, D. D.

A rearrangement of the Convocational Districts was adopted in 1873 as follows:

"Northern Convocation, Hennepin county and along the southern line of Wright, Meeker, Chippewa and Yellow Medicine. Eastern Convocation, Ramsey and Washington counties, and the country east of the line of the St. Paul and Milwaukee Railway, Iowa branch. Western Convocation, all the country west of the Eastern Convocation and south of the Northern Convocation."

The Bishop appointed as Deans Rev. D. B. Knickerbacker, Northern Convocation; Rev. E. R. Welles, Eastern Convocation; Rev. Edward Livermore, Western Convocation.

These changes in the districts followed, in part, the opening of new fields, and in part, the development of our railway system.

The missionary character of the Convocation will be seen by the following amendment to Canon Eighteen of the Canons in force in 1875.

Referring to the boundary of the Missionary Districts, the Amendment says:

"The Bishop, as having exclusive spiritual jurisdiction over all territory not comprised within the limits of any parish, may annually appoint a priest for each of the above mentioned districts with the title of Dean, who shall have the general care of the missionary work in his district, and who may, from time to time, convene the clergy within its limits for consultation with respect to Church extension."

This Amendment was offered by the Rev. Edward Livermore, Dean of the Western District. An account of his missionary work will be form a separate chapter.

In 1882 we find Deans appointed for four Convocations, Northern, Central, Western, and Eastern, over which the Rev. Messrs. Hawley, Knickerbacker, Livermore, and Watson respectively presided. The minutes of the council do not give the boundaries of these Convocations, though they must have been determined in some way. The Journal for that year gives the Report of the Dean of the Northern Convocation Rev. D. B. Knickerbacker. In the edition of the Canon, published in 1882, we find an additional Canon numbered xvii, in which the Diocese is divided into four Missionary Districts:

"The northern comprising all north of the southern line of Wilkin, Otter Tail, Todd, Morrison, Aitkin, Carlton and St. Louis,—the central, including Hennepin county and all counties north of the southern line of Wright, Meeker, Chippewa and Yellow Medicine counties and south of the southern line of the Northern Convocation, except the counties included in the eastern district,—the eastern, comprising Ramsey and Dakota counties, and all the counties wholly or chiefly east of the 93d meridian,—the western comprising all counties west of the eastern district and south of the central district."

At the Council of 1884 a further change was considered, and a resolution passed, "That the Deans of the four Convocations be requested to consider the boundaries of the four Deaneries and report if possible at this Council." No change or report appears on the minutes; but in the Council of 1885 the Deans recommended that the number be reduced to three: The Northern to consist of all the counties north of the south line of Pine, Kanaback, Mille Lac, Benton, Stearns, Pope, Stevens, and Traverse.

The Central, of all the counties between the Northern Convocation and the south line of the counties of Dakota, Scott, Sibley, Renville, and Yellow Medicine.

The Southern, of all the counties south of the south line of the Central.

In the Revised Canons of 1893 this canon appears the same and is numbered xxiv.

In his address to the Council of 1897 Bishop Gilbert says:

"I am more desirous of utilizing the convocational system for the missionary work than ever before. This will necessitate a redivision of the Diocese along convocational lines, with larger responsibility placed upon the Deans. It may seem best to make three Convocational Districts, with St. Paul, Minneapolis and Faribault as centers. This plan would distribute the Missions and Parishes in fairly equal proportions and enable the clergy to come in closer personal touch. This matter will come before you for discussion in the report of the committee appointed at the last Council, and will, I trust, reach a settlement."

Accordingly, Canon xxii was so amended in name and limits as to read:

"The Convocation of Minneapolis, comprising that part of the Diocese of Minnesota lying north of the south line of the counties of Lincoln, Lyon, Redwood, Brown and Nicollet, and west of the west line of Scott county and of the Mississippi river.

"The Convocation of Faribault, comprising that part of the Diocese of Minnesota lying south of the south line of the counties of Lincoln, Lyon, Redwood, Brown and Nicollet, and west of the west line of the counties of Dakota, Goodhue, Dodge and Fillmore."

"The Convocation of St. Paul, comprising the remaining part of the Diocese of Minnesota."*

^{*}Journal of 1898, page 84.

Under this arrangement the Bishop appointed the Rev. F. T. Webb, Rector of St. Paul's Church, Minneapolis, Dean of the Minneapolis Convocation; the Rev. A. A. Butler, Warden of Seabury Divinity School, Dean of the Faribault Convocation, and the Rev. Charles D. Andrews, Rector of Christ Church, St. Paul, Dean of the St. Paul Convocation.

With slight local changes the Convocation Districts remain the same (1907.)

CHAPTER XXXVII

ST. MARY'S HALL, FARIBAULT

After the removal of the school for boys to its own grounds the matter of a similar school for girls came up for consideration.

"While returning home," says Bishop Whipple, "a friend said to me: 'Do you know, Bishop, that some of your church girls have entered convent schools?' My dear wife, now in Paradise, was sitting by my side, and said: 'You know what that means?' I answered sadly, 'Yes,' but what can I do? I have a Divinity School without one dollar of endowment. Our boys' school has no buildings, and I have not one dollar of means.' With a woman's faith she said: 'We can open it in our home.' 'I will be the house-mother.' 'We shall surely succeed.' . . . I borrowed money to build an addition to my home, and we received the first daughters of St. Mary's Hall."

From its beginning the education of the daughters of the Church had been a part of the plan of the Bishop Seabury Mission, and grounds had been selected for the site of the school. The importance of the boys' school as an auxiliary in the preparation of young men for the sacred ministry, and the lack of means had delayed the carrying out of this plan, and it is doubtful if it would have been done at all had not the Bishop made the venture. Accordingly, the work was begun in the spring of 1866. In the absence of the Bishop, Mrs. Whipple superintended all the details necessary in enlarging the house so as to receive thirty boarders. To her rare executive ability belongs the credit of a large measure of the early success of the school. Two other conditions conspired to make St. Mary's Hall a model school for girls. About 1862 Miss Sarah P. Darlington had come to Minnesota for her health. This cultured woman, "of rare gifts of head and heart," became the principal. She had already showed her fitness to teach and mould her pupils in the Mission School. She was a missionary in the best sense of the word,—sent, and ready to do the will of God, and whatever her hand found to do. To her St. Mary's Hall is indebted for a wise and firm administration, and for a solid basis of scholarship.

Divine Providence also brought to us at this time as Chaplain of St. Mary's Hall the Rev. Leonard J. Mills, who had been an

instructor in St. James College in the Diocese of Maryland. To this rare combination of circumstances St. Mary's owes its early success. Mr. Mills was in feeble health, and soon closed his earthly labors.

"Our beloved Chaplain only lived to give us the benefit of his wise forethought and ripe experience in its organization. He was a ripe scholar, a gentleman, a devout Christian and a loyal Churchman. His wisdom was the intuition of love ripened by experience and study. We counted it joy that St. Mary's Hall could give such a man to the rest of the people of God."*

The first teachers in St. Mary's Hall, besides the principal, Miss Darlington, were Miss Janette Campbell, Miss Sara J. Smith and Miss Josephine Fanning. There were thirty-two pupils residing in the Bishop's family, and eighteen day pupils the first year. "To the teachers and to the members of the Mission who have assisted me," says Bishop Whipple, "I owe the success of St. Mary's Hall."

It was of no small assistance to the Bishop that he had been often a visitor at St. Mary's Hall, Burlington, N. J., and that he shared the intimacy of Bishop Doane, its founder. We also add the words of Bishop Whipple himself of one of the great educators in England, the Rt. Rev. Dr. Longly, Archbishop of Canterbury:

"It has been one of the great joys of my life that I was permitted to share the friendship and love of this great-hearted apostle. During my stay in England he made me welcome as his own son, and I owe to him much for wise and fraternal counsels. On several occasions, when I have been perplexed with care, he has sent me his blessing across the Atlantic, and given me brotherly words of love to cheer my heart. When I opened St. Mary's Hall he wrote to me: 'May you see rich and abundant fruit from you labor of love, and may all who listen to your wise and seasonable counsel have grace and strength to profit by it that they may be your crown of rejoicing in that day. I would fain send these little ones in Christ my blessing across the Atlantic, and may the peace of God, which passeth all understanding, ever keep their minds in the knowledge of God and their hearts in the love of Christ." . . . Save only Bishop DeLancey, who was to me more than a father, I cannot recall anyone who had a warmer place in my heart."

^{*}Convention address of Bishop Whipple, 1867.

It is much to know that the great Primate of England could find time to follow with his thoughts and prayers this small venture of faith in a distant land.

St. Mary's Hall is also an illustration of the superior advantage of a single controling spirit in the foundation of a school. St. Mary's Hall was the Bishop's own venture of faith. And it was a very great venture in view of the many financial burdens which rested upon his shoulders. The Cathedral was yet unfinished. There was a growing Diocese to provide for, churches to be built, the salaries of missionaries, the Divinity School to be endowed, the growing needs of Shattuck, buildings to be erected. In all this work it is due the Bishop to say that much money was directed to these interests that might have been turned to St. Mary's Hall. The Bishop borrowed the money at the outset, and, it is not too much to say, accomplished a work which could not have been done otherwise in that day. In all this his efforts were made successful by the wise administration of his wife, who superintended every detail, and, during all the years the school was in her home, was the house-mother of the school family.

When the success of the school was assured and its numbers had increased to the full limit of the building, the Bishop placed it under a board of trustees, known as "The Trustees of St. Mary's Hall." The legal incorporation was effected in 1872, and the first trustees were the Rt. Rev. Henry Benjamin Whipple, D. D., Hon. H. T. Welles, Hon. E. T. Wilder, Hon. Winthrop Young, Hon. Gordon E. Cole, Lorenzo Allis, Esq., Rev. E. R. Welles, D. D., Rev. Edward Livermore. The building had been enlarged from time to time until it had accommodations for seventy boarders and forty day pupils.

With the exception of a single year, Miss Darlington was Principal of St. Mary's Hall until her death, which occurred February 19th, 1881, from typhoid pneumonia. For some time her health had been far from good. Naturally of a frail constitution, she did her work in cheerfulness of spirit yet in painfulness of body. For months, indeed, she was at her post by the force of her will and when disease seized her she lay down resignedly, ready for



ST. MARY'S HALL, FARIBAULT





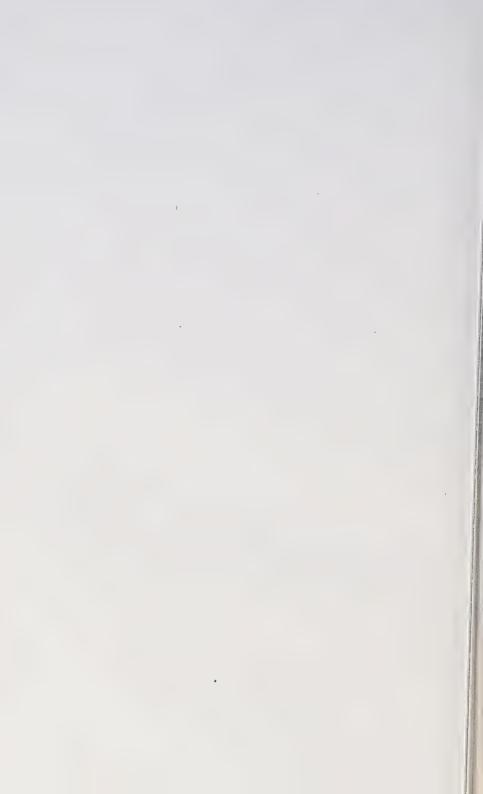
REV. E. S. THOMAS, D. D. First Warden Seabury Hall



REV. GEO. B. WHIPPLE Chaplain St. Mary's Hall



MISS SARAH P. DARLINGTON First Principal St. Mary's Hall



the great change. Her mind was unimpaired to the last, and her sole thought was for the school to which she had given the most precious years of her life. She passed away as she had lived, in the confidence of a certain faith, and in the hope of a joyful resurrection!

"Thoroughly identified with the interests of the school, pure of heart, gentle by impulse, refined by nature, superior in intellect, upright in example, and diligent in all things," she left behind her an influence which will long be felt for good.

Miss Darlington was born in Westchester, Penn., in 1829. Her father was Dr. Darlington, the distinguished botanist, author and publisher. Her early education was thorough and liberal, and she was qualified to impart to others the same spirit of thorough and earnest work.

Miss Darlington came to Faribault in 1862 for the benefit of her health. For a while she taught in the Mission, and then in the Parish school. When St. Mary's Hall was opened in 1866, she became the first principal, filling this position, with the exception of a single year, until her death.

Miss Darlington was a woman of rare administrative ability. In her discipline she combined strictness with gentleness to such a degree that, while her pupils obeyed, they never ceased to love her. Chief among those who mourned most deeply were those whose wills were bent, and whose lives were shaped under her guidance.

The last rites were solemnized at the Cathedral of Our Merciful Savior Wednesday, at 10:30 a. m., attended by the schools and by a concourse of friends and citizens who loved and respected her. Her remains were laid to rest in the Maple Lawn Cemetery.

In his Council Address for that year, Bishop Whipple pays the following tribute:

"It was her ripe scholarship, wise forethought and Christian devotion which placed our venture of faith among the foremost schools of the land. No mother could be more watchful, more faithful in duty, or more devoted in love than she was to the daughters entrusted to her care. Death came suddenly, but it was not the sudden death from which in Holy Litany we pray to be delivered. All her life she had been gathering manna for the last journey, and death was to her the gate of everlasting life. She has entered into rest, but her work lives, and will live forever in the hearts and lives of her loving pupils."

In his address to his daughters of St. Mary's Hall the Bishop said:

"The life of Miss Darlington was measured by one word—'duty.' No one was ever more faithful to a sacred trust. With a wise intuition, she read individual character, and tried to develop in each all that is best in womanhood. She never acted hastily, but duty once settled, she was like adamant. To her the school was like a living being. It had organized life. Its character was the sum of all the acts and traditions of the past. It was this belief which made her labor so earnestly to create an 'esprit du corps' in her pupils, which would banish evil from the school. God mercifully prolonged her life until the childhood of her work was passed, and she saw in it the beauty of cultured womanhood. Death found her at the post of duty. . . . There were a few days of waiting and watching on medicated skill, time enough for good byes, for whispered prayers, for messages to absent friends, and then she entered into rest. 'So He giveth His beloved sleep.'"

Besides the legacy of her life example she gave a fund for the increase of the Library and for the support of the Chapel, and founded a Scholarship in St. Mary's Hall known as the "Darlington Scholarship."

The time had now come when it was essential to the well-being of St. Mary's Hall to remove it to a more suitable location and a permanent home. The school was no longer a part of the Bishop's family, as he had ceased to reside in the building. Accordingly, preparations were made to erect a building of stone on the bluff overlooking the town. Monday afternoon, June 19th, 1882, the cornerstone of the new St. Mary's Hall was laid by Bishop Whipple with the usual ceremonies. In his address the Bishop said:

"Sixteen years ago there came to me as the voice of God the thought that our schools would lose their rarest beauty unless we had a hall to train and mould into perfectness Christian womanhood. Our other work was in its infancy; halls to be builded, library to be gathered, professorships to be founded, and a hundred ways for every dollar given. I did not ask counsel save of the best of all counselors, a Christian wife. We settled it that our home should be the new St. Mary's Hall. . . .

"It seems as yesterday when we began our work. The school has today many hundred daughters. I hear of them everywhere,—loving children in happy homes, Christian wives and mothers, gentle women ministering to sorrow, they have overpaid me an hundred fold for every care.

"Today we reach another waymark of our history. The school has outgrown its present home. We need a fairer, nobler building, adapted to

its work. To build this hall seems a larger venture than we have yet made. . . .

"I take it that it is an auspicious prophecy of the future, that three-fourths of the cost to enclose this noble building has been the gift of women; and I should wrong my brothers' hearts if I doubted that they would complete a work so well begun.

"It is the glory of our age that it has enfranchised woman without robbing her of one of the gentle prerogatives of her sex. The words which Mrs. Willard wrote in 1815 sound very strange in our ears today: 'Thousands are expended for male youth, but what has been done for females? It is an absurd prejudice that, if women's minds are cultivated, they will forget their sphere. They might as well reason that because now and then there has been a brawny woman who could lift a barrel of cider her whole sex shall not be allowed to exercise lest if they attain their full bodily strength they would contest for prizes upon the wrestling ground, or take the scythe and hoe from men and turn them into the kitchen.' We can hardly conceive of the heroic struggles of that noble woman to found the first great American school for the education of women. Since that day, cheered by her example, this blessed work has been crowned with success. Woman has fought her own battle and won her right to the highest culture. Universities in the old world and in the new have thrown wide open their doors to her, not in pity for her weakness, but as a just reward for her intellectual strength. In modern tongues and the ancient classics she excels in neatness of finish of translation. In mathematics she is exact, in literature an enthusiast, and a careful observer in scientific investigation. If treated as the plaything of an hour the petted favorite of fashion, it is no marvel if her life is one of idleness and frivolity. But wherever a well trained childhood has had the privilege of higher culture woman has taken her rightful place in intellect, as in heart, as a helpmeet for man. In this training of womanhood the culture of the heart must go hand in hand with the culture of the mind. He is no true scholar, who, learning nature's laws, does not reverence nature's God. Without religion man is an atheist, woman a monster. As daughter, sister, wife and mother she holds in her hands, under God. the destinies of humanity. In the hours of gloom and sorrow we look to her for sympathy and comfort. Where shall she find strength for trial, comfort for sorrow, save in that gospel which has given a new meaning to the name of 'mother,' since it rested on the lips of the Child Jesus? We know no rivals in such work, save only the generous rivalry which seeks to do work best.

"Ours will never be a fashionable school where the daughters of the rich can gain a few showy accomplishments at the expense of solid improvement. We believe in honest work, in broad foundations, on which may be reared the completeness of the finished temple. Ours will be a

Christian school. The lessons of our mother, the Church, are broad enough for all who love Jesus Christ our Savior. No word will ever be spoken within these walls to jar other Christian hearts. In a life hallowed by daily prayer, in the lessons of God's word, in the surety of a certain faith, in the companionship of a Christian home and in the gladness of cheerful duty we shall try to train up our daughters for the blessedness of a life of usefulness here and the joy and bliss of Heaven hereafter."

The new St. Mary's Hall was ready for occupancy at the opening of the school, September 20th, 1883. It stands on a commanding position, and at once attracts the notice of the visitor for its unique architectural appearance, while the view of the surrounding country for several miles to the south, west, and north, is one of the finest which the bluff affords. The grounds, which were the gift of citizens, comprise about twelve acres; and, with their excellent drainage, afford ample room for healthful recreation.

Many gifts had made the erection of this beautiful building with its homelike appointments possible. Many of the donors have passed into the silent life, and their names are written in the "Lamb's Book." "The largest gift," says Bishop Whipple, "was from a Christian girl who had won a high reputation as a scholar." Another generous contributor to the building fund was Mr. Mason of Boston, whose daughter. Miss Ida M. Mason, has continued her interest in St. Mary's in divers ways and by liberal gifts. The name of Arthur W. Benson of Brooklyn, N. Y., is worthy of mention here, as also of Mr. Carey Lea of Philadelphia.

Besides the Darlington scholarship there is the Wyman scholarship for orphan daughters of the clergy, founded by Mr. John H. Wyman of New York City, two scholarships for the daughters of the missionary clergy by Elizabeth Cheeney Hunewill of Owatonna, Minn., and the Cornelia Whipple scholarship, also for daughters of the missionary clergy, founded by Mrs. H. T. Welles of Minneapolis. These, with the exception of the last, are partial scholarships. Many daughters of the clergy were educated by the generous gifts of personal friends of Bishop Whipple, many of whom have continued their interest under Bishop Edsall and the present principal.

After the passing of Miss Darlington the position of Principal has been successively filled by the following: Miss E. A. Rice, 1881-3; Miss C. B. Burchan, 1883-6; Miss E. F. Brown, 1886-8; Miss Ella F. Lawrence, 1888-1896; Miss Caroline Wright Eells, 1896-.

On the resignation of Miss Lawrence, Miss Caroline Wright Eells of Dixon, Ill., was chosen as her successor. Miss Eells was for several years connected with "St. Agnes School," under Bishop Doane, in Albany, and had had large experience in educational work. Under her wise administration the number has increased from fifty pupils to one hundred and more and a waiting list; the standard of scholarship has been raised to meet present college requirements, and a heavy indebtedness has been paid. Besides many needed improvements, within and without, a hospital has been built, and the half block south of the hall, the gift of Mrs. H. B. Whipple, has been added to the ground. Other valuable gifts for furnishing and decorating St. Mary's have been made by Mrs. Whipple and her mother, Mrs. Mars.

It is also proper to add here that with other generous gifts from citizens of Faribault, the block of ground north of the Hall was the gift of the Hon. R. D. Mott and Carl Perkins, Esq., both of whom were greatly interested in the school.

The Bishop of the Diocese is ex-officio rector of the school, and makes frequent visits and addresses. Since the death of Mr. Mills the Chaplains have been, the Rev. Geo. W. Du Bois, D. D., the Rev. Thomas Richey, D. D., the Rev. Herman G. Wood, Rev. George Brayton Whipple, Rev. E. Steele Peake, Rev. Frederick H. Rowse, Rev. Geo. C. Tanner, D. D. Of these the Rev. Mr. Whipple and the Rev. Mr. Peake have served longest. Of the work of the latter a full account will be found elsewhere of his long service in the missionary field at the Chippeway Mission and in the White Field. After twelve years of faithful service at St. Mary's Hall he retired on account of failing health in the spring of 1901.

"The Rev. Mr. Whipple was not only longer in service as Chaplain, but was more closely identified with the interests of St. Mary's Hall than anyone else except Bishop Whipple. Indeed, so important a part of his

ministerial life was spent in Faribault that we give this extended notice. "He came to Faribault in 1860 as bookkeeper to the Bishop Seabury Mission, and soon after entered upon his theological studies. After his ordination as deacon and priest, in 1863, he was in temporary charge of the Parish of the Good Shepherd, and later of the missions around Faribault. From 1865 to 1869 he was in charge of a parish in Honolulu, under Bishop Staley. In 1869 he was recalled by Bishop Whipple and became Chaplain of St. Mary's Hall, of which Mrs. Whipple, his wife, was for a time principal. Soon after his return he was called as Rector of the Parish of the Good Shepherd, which he held but a short time. In 1870 he returned to Honolulu, and was again recalled to Faribault in 1873 into his old work as Chaplain at St. Mary's and Rector of the Parish. In 1884 he resigned the latter and devoted his entire time to St. Mary's Hall until his death, which took place at Nantucket, Mass., July 19th, 1888.

"In addition to the business management of the school, he also acted as Secretary to the Bishop, in whose absence a considerable correspondence fell to him. Never of very robust health, the many duties which came to him were too great a strain, and the last year of his life was one of sufficient form which he could find up robing

fering, from which he could find no relief.

"The last rites were solemnized at the Cathedral of Our Merciful Saviour on the 24th of July, 1888, and his remains were followed to their last resting place by the largest procession ever seen in Faribault."

In his Council Address Bishop Whipple says: "Our own Diocese mourns for my dear brother, Rev. George Brayton Whipple, the self-denying missionary of the Pacific Islands, the loving pastor of the Cathedral Parish, and the faithful Chaplain of St. Mary's Hall. You will not blame me if I say I never knew the heart of a pastor which went out in deeper sympathy and tenderness for all the children of sorrow. . . . When he died I lost half of myself."

Of the staff of instructors and helpers in St. Mary's Hall, besides the principals, we may mention first, as the oldest, Mrs. George B. Whipple (Miss Mary J. Mills,) who came to Faribault with the Rev. J. Lloyd Breck in 1858, and was the first teacher in the school established by the Bishop Seabury Mission. She was also principal of St. Mary's Hall one year in place of Miss Darlington, and in many ways assisted her after she resumed her duties as principal. After St. Mary's was removed to the new building she assisted her husband in the work of the institution. Of the other faithful teachers and helpers who were

in the school for a longer or shorter period and did much to advance the interests of the school are Miss Mary K. Bissell, who during one year did much of the work of the principal, Miss Winston; Miss E. Whitney, whose excellent work in English literature was the admiration of visitors, Mrs. M. B. Hedges, Miss A. S. Gibson, Miss F. S. Beane, Miss M. Van Vliet (Mrs. Harry Whitney), Miss M. Finch, Miss K. S. Wickersham, Miss Harbaugh, Miss Kate Cole, who, in the absence of the principal, had charge of the school, and Prof. John Foster, whose classes in mathematics and Latin gave St. Mary's Hall a reputation for sound scholarship in the Northwest.

Of other helpers long in service are Miss Peters (Mrs. E. S. Wilson), Miss Susan Phelps, Miss Holland, Miss Agnew.

Dr. F. M. Rose has been the school physician nearly from the beginning of the school.

Among the trustees we may speak of two, who by reason of their residence have sustained a very close relation to St. Mary's and rendered special service. The Hon. Gordon E. Cole was a member of the first Board of Trustees. After his death Bishop Whipple said at the close of the school year:

"We miss today, for the first time, from the commencement of these schools one familiar face. Gordon E. Cole was one of the truest friends I ever had. He was one of those who welcomed me to Faribault nearly thirty-two years ago, when he pledged me his hearty support. He was a thoughful scholar and loved schools. To him we owe the beginning of a library which has been enriched by Mr. Anthony Drexel. He gave us the apparatus for our laboratory and many other gifts. But best of all he gave us in this work his confidence and love."

The other to whom reference has been made was Dr. Jared W. Daniels, also a tried and trusted friend of the Bishop, who gave St. Mary's Hall the same faithful and loyal service he had rendered the Church and the government in his efforts for the Indians. Though not the school physician, he watched over its sanitary condition with a jealous eye, and did much to inspire its patrons with confidence.

Two others should be mentioned in this connection who have entered into rest. Mr. E. W. Peet of St. Paul and Mr. George Pease of Faribault did much to place St. Mary's Hall on a sound

financial basis. They gave much time and thought to the interests of the school, and when they passed away St. Mary's sustained a heartfelt loss.

An interesting feature of St. Mary's Hall is the missionary spirit which is cultivated in the school. Under the direction and encouragement of Miss Darlington a missionary society was organized named, after her death, "The Darlington Missionary Society." Its meetings are held monthly under the direction of the principal, and the offerings, amounting some years to several hundred dollars, are devoted to General Missions at home and abroad, and to special charities. In 1882-3 a "Cornelia Whipple" scholarship was founded in St. Mary's School, Shanghai, which is still sustained.

CHAPTER XXXVIII

A TOUR OF EXPLORATION

The stubble of the newly reaped wheat was yet standing where the town of Litchfield is now built when the Rev. Messrs. Knickerbacker and Plummer set out on a missionary tour into the new Northwest of that day. Mr. Plummer gives the following account of this journey:

"Our first missionary party was composed of Dr. Knickerbacker and myself, with Mr. Pycott, who afterwards studied for the ministry. We set out on the 8th of February, 1870. We held our first service in the evening at Watertown, Carver county, in the school house. One hundred were present at the service, in which I assisted and Dr. K. preached. Our second service was held on the 9th, in the afternoon, at Delano, in a public hall. Forty were present. I preached and Dr. K. baptized a child. In the evening we held our third service in the Presbyterian church at Rockford. One hundred were present. Dr. K. preached and I assisted in the service. February 10th we held our fourth service in the afternoon in the court house at Buffalo Lake. I preached to a congregation of seventy-five. Six were baptized. A service was held at the same place in the evening, the Holy Communion celebrated, the Methodist preacher and others receiving. The day following we held our sixth service in the depot at Dassel. The place was crowded, and Dr. K. preached to a congregation of fifty. February 13th we held our seventh service in a passenger car at Darwin in the morning, at which twenty-five were present. Dr. K. preached. The afternoon of that day we held service in the school house at Litchfield, at which one hundred were present. Dr. K. preached. In the evening we held service at Forest City, at which one hundred were present, and here also Dr. K. preached and I assisted in the service."

The service referred to above was the first service of the Church ever held in Litchfield. July 3d, 1870, Thomas J. Crump of Seabury Divinity School was admitted to the Order of Deacon, and on the 10th of the same month held his first service at Litchfield as missionary in charge.

"When I started out the Bishop asked me," he says, "if I knew what I was going against?" I said, "I do, I know every foot of that country, as the saying is, having been through it lengthwise, sideways and other ways, but this time I shall not carry a Springfield musket,* saber, revolver, hip knife, or bugle. A Greek Testament, Bible and Prayer Book, surplice

^{*}Mr. Crump was in the U. S. service in the Indian troubles ,1862-5.

and stole, some small bound service books,—there is my armament, with God and the right; health, strength, zeal and 'sticktuativeness;' if this fails then I shall have to retreat.

"When the Bishop sent me out he said: 'Look here, boy, you won't find many conveniences for services. I authorize you to use the New York short service, and while I wish you to follow the Prayer Book as far as possible, should a rubric get in your way, well, perhaps on an emergency, you'd better put that rubric in your pocket;' all of which on some occasions I did most scrupulously obey. I recall the words of the Bishop when I started out, 'Boy, always be on time for your services, and when the time comes begin, whether there is anyone there or not.' These instructions I have followed pretty closely, in spirit and in letter."

THE PARSON IN THE SADDLE

The Rev. Mr. Crump says: "There were four communicants at Litchfield in 1870. My working chart was very simple. Headquarters at Litchfield, most of the points in the country being reached by horse or on foot; points of departure from railroad, which was the great artery for Gospel circulation, were mainly Dassel and Delano, east, and Willmar, Benson, and Morris, west. Leaving Litchfield by the first train the Monday after the first Sunday of each month, gave two weeks for the 'Big Woods.' The Monday following the third Sunday of each month found me 'en route' for Willmar, Benson and other points. In this way I was absent only one Sunday in the month from headquarters, and Capt. J. C. Braden then acted as Lay Reader. This arrangement left a week, and often more, for work at the headquarters and center of operations, aside from the Sundays.

"The field of Mr. Crump extended as far as Morris, and included the region afterwards under the care of the Rev. Daniel T. Booth. He held regular services for a longer or a shorter time at twenty places, besides occasional services at many other points. At Granite Falls, Montevideo, Lac qui Parle, Appleton, Morris, Benson, Atwater and Astrop's no one had preceded him. At Litchfield, Dassel and Willmar Dr. Knickerbacker had held one service. At New London there had been lay reading.* At Forest City and Kingston, Bishop Whipple held a service January 17th, 1862, in the school house. Other stations were Delano, Watertown, Rockford, Buffalo, Hassan, Roseville Prairie and Long Lake school house. These stations were situated in nine counties, Carver, Wright, Meeker, Kandiyohi, Lac qui Parle, Yellow Medicine, Swift, Stevens and Chippeway, extending from the Mississippi to the Dakota line. In a field so extensive one man could hold only occasional services. But the people welcomed the Church and took kindly to the services. Mr. Crump held but one service in Granite Falls, and that was in 1872. He held his first

^{*}Judge Axel F. Nordin now at Willmar.

service at Forest City in July, 1870, and in Dassel, Delano, Watertown, Rockford, Buffalo, Hassan, Willmar and Benson in September. Astrop's was but a farm house, where his services continued only from February, 1871, to the following September. He held his first service at New London, Montevideo, Chippewa county, Lac qui Parle and Appleton in May, 1871. He held services in Morris in 1871 and 1872. Of these stations, Willmar, New London, Roseville Prairie, Long Lake, Benson, Montevideo, Lac qui Parle, Appleton and Morris passed into the care of the Rev. Daniel T. Booth, with headquarters at Willmar, after his ordination, in July, 1873. The number of miles traveled in the discharge of duty the first year was 5,000."

February 7th, 1871, Bishop Whipple visited Litchfield and confirmed seven persons, of whom six were men. Arrangements were made at this visitation to build a church, rectory, and school house. The church was to be a "Memorial," the pious gift of Mrs. Ellen Auchmuty of New York City, in loving memory of a brother in Paradise. The school building was the gift of Mrs. Litchfield of London, England, after whose husband the town was named, and who was largely interested in railroads in Minnesota. The amount given for this purpose was \$2,000. The people on their part were to give \$2,000 in money, and land for a Rectory. The Rectory stood on a half block, and on the completion the entire church property was valued at \$8,000.

In his report for 1871 Mr. Crump gives the number of stations at which at least monthly services are held as fourteen, with occasional services at four other points.

The church was so far completed as to be opened for Divine Service August 6th, 1871, and was consecrated by Bishop Whipple February 1st, 1872. The Bishop says of the general gifts of Mrs. Auchmuty, here and at Blue Earth City: "They came from one who is a stranger to us all, who has never visited the State, and, so far as I know, has no tie to call out her love, save only the love of Christ. I ask for her all that you can give—your love, your gratitude, your prayers."

Less than ten years before this event this entire region was "dark and bloody ground." Not far from Litchfield was the scene of some of the savage events and massacres of our Sioux outbreak in 1862. Acton and Forest City are names of historic in-

terest for their thrilling stories of Indian border warfare. Mr. Crump was familiar with all this ground while in the military service.

Trinity Church, Litchfield, was incorporated April 10th, 1871, and was admitted into union with the Council the same year. It has been fostered by the Domestic and the Diocesan Boards and became self-sustaining in 1891. The first organ was the gift of Christ Church, St. Paul, and was the first brought into the Diocese.

Trinity Church has been blessed with efficient laymen, among whom are Capt. J. C. Braden, J. H. Morris and Judge C. H. Strobeck. Captain Braden was for a short time Registrar of the Diocese, having succeeded Dr. McMasters. He died at San Antonia, Texas, December 9th, 1877. The Masonic fraternity sent a delegation to accompany his remains to Minnesota, and over twelve hundred Masons attended his funeral. Of him, and the Church's loss that year, Bishop Whipple says:

"They were faithful Christian men. They were among the Church's foremost sons; busy in the world, but not of the world. . . . None of our laymen had a higher appreciation of missionary work. None followed it with more unceasing prayer, or gave to it more willing offerings."

Mr. Crump had a Parish School during a portion of his pastorate, which he taught two years himself, but was compelled to give up on account of his health.

Mr. Crump closed his labors at Litchfield Christmas Day, 1887, to find much needed rest in a milder climate. This pastorate of seventeen years and over had endeared him to a large circle of friends in his missionary field, and he left the Diocese to the regret of all who knew him. In his address for 1886 the Bishop says: "There was no visitation which gave your bishop greater pleasure than that to the parishes of Litchfield and Willmar." At his resignation Mr. Crump left one hundred communicants and a Sunday School of one hundred scholars.

The "Parson" followed his Bishop's instructions more closely than many another, "always on time"—"begin, whether there is anyone there or not." Many incidents occurred, some of which he has related to the writer.

"The conveniences of travel were not then as they are now in many parts of the Diocese. There were no railroads except the old Manitoba in my jurisdiction, and, of course, the train did not run at all hours. Having been familiar with most of the methods of travel and of getting about in the West, from ox-back, Red River cart, horse, pony, mule, donkey, canoe and snowshoes, to a four-in-hand, I was ready to utilize most anything to reach a given point. Bicycles, automobiles and flying machines had not come to the front. When all else failed I could, and did walk. Many a time, when completely exhausted from loss of sleep in caring for the sick and going about, have I answered a call miles away, with only a springless lumber wagon to ride in and glad to get that. If possible I threw some straw or hay into the wagon bed, rolled up in a blanket, turned over on my face and went to sleep. At first they used to say: 'Parson, you can't sleep; we have to cross bad places, corduroy roads, sloughs, etc.,' I would simply say, 'Go ahead, boys, never mind me; if the horses go through the water will wake me up and I'll swim anyhow, whether awake or asleep.' They soon learned to let me snooze in peace until the destination was reached. In the winter it was often necessary to keep awake, though I have, when fairly bundled up, many a time gone to sleep and woke up as warm as toast when other men froze to death.

"One afternoon I was sitting in my study smoking my pipe, doing a little Greek Testament work, congratulating myself on being so warm and cozy and sighing for those outside, when the door opened and the eyes of an old friend whose acquaintance I had made when he began life on the bottle, peered out at me, and a voice came out of the fur:

"'Parson, I want you."

"'Well, what's up?'

"'Jim's dying and wants to see you."

"'All right, shake the snow off yourself. I'll crawl into my clothes, get my pack and be ready in a jiffy.'

"'Think we can make it, Parson? It's eighteen miles off and snow flying like the mischief."

"'What are you hitched to?'

" 'Bobs.'

"'Good; take the front bob and a buffalo robe, we'll make it or camp in a snow drift."

"In less than five minutes we were out and away. After driving eight or ten miles we stopped, changed horses had a bite and made our point just after dark. I went straight to my old friend's home, and was soon at his bedside. He threw his arms about me and burst into tears. I let him cry a bit and then said:

"'Let up, old man, you are breaking me all up and I want to talk to you.'

"'I want to talk to you, too,' said he. 'Am I going to die?'

"It looks very much like it, Jim.' Well, after explaining the plain simple law of loving obedience and God our Father's willingness to pardon and receive us, his erring children, through the merits of Christ, I baptized him. The Bishop had told me in cases of this kind, where confirmation was impossible and Communion desired to administer it. One cannot go into hairsplitting theology with a man on the ragged edge of time and just ready to topple into eternity, and I never did. My experience telling me that there was no human probability of his dying inside of forty-eight hours, I explained as simply as possible our dear Lord's command, 'Do this in remembrance of me,' and the next morning we obeyed the command. A few days afterwards they brought the body of Jim to Litchfield for burial.

"The first time I met my Bishop after I was fairly under way he said: 'See here, Tom, are you writing any sermons?'

"'Precious few, can't use them very well in the field."

"'Well,' he said, 'I don't want you to; but look here, boy, you must write whenever possible; now, honor bright, promise you will;' so I promised to write at least three sermons a month until further notice, and I kept my word. I found that with the subject fresh in mind upon which I had written and a Greek Testament, my gospel cartridge box was generally ready for action. Right thankful I have been since that such a command was laid upon me. . . . Of course, the missionary preaching was plain, simple, clear-cut gospel, and generally without much trimming. God the Father manifested by the Incarnate Son, through the abiding presence of God the Holy Ghost, for the salvation of dying creatures. The lesson of our blessed Lord's life from birth to death, the story of the cross, the Easter-tide, and the Ascension mount, the lesson of what Jesus began to do while here on earth, and what he continues to do as our mediator at the right hand of the Father, as well as here in the world through the agency of God the Holy Ghost, the Church and her ministry and the lives of His faithful followers. But I must draw this to a close."

He thus describes one of his missionary journeys in that new country, from Benson to Hassan.

"Leaving Benson on a cold, rainy April morning, the whole country afloat for miles, I rode through the bitter, raw, marrow-chilling rain on horseback for six hours, then stopped at a house where the horse could find feed and shelter, but no food for man but water and boiled beets. Mind you, it was not always thus, but this particular time it was so. On again, through the rain, until dark. Not daring to stop even to wring out my clothes for fear of stiffening, I rode to the school house and was lifted from the saddle, held service and preached. After service I was put to bed. It took all my old soldier fortitude to mount next morning, but I simply had to. It was too far to walk and the Minnesota must be

crossed. The first plunge into the ford was enough to wet me to the waist, but the day being fine, I dried out before reaching the town, where I preached afternoon and evening. The next morning on to Spence Herbert's, at the mouth of the Pomme de Terre river, then to Foster's for evening service and infant baptism. Putting on my coat and cap, and buckling on my spurs, as I tumbled on the bed face down, I asked to have the horse ready, the saddle pack strapped on at exactly midnight, and on no account to disturb me before, unless for a case of life and death or colic. Off across the open prairie for Benson, twenty-five miles away, steering by the stars. It was over this stretch of prairie that Mr. Alfred Lathrop and myself crossed in the teeth of the worst blizzard in the history of modern Minnesota, when so many lives were lost. The fringe of the Chippeway river greets the early dawn as the tired horse is stabled and fed and the Parson goes to breakfast. After a nap in the caboose of a freight train, a few hours spent at headquarters, attending to mail and other matters, then on to Delano. Having as yet no horse and the stage not available, the five or six miles to Watertown must be walked in time for Saturday evening service. Then back to Delano for morning service. Then on three miles to Father Astrop's. Here an amusing incident occurred which nearly choked my religion by a desire to laugh. The structure of the house rendered it necessary for me to stand by the door leading from the kitchen to the dining room and near the cook stove. The reigning male of the establishment was a stalwart, solemn Englishman, and I being of the same persuasion by birth, we rather agreed on certain points. Well as I kneeled for prayers at the side of the stove he kneeled in front of the hearth. Shortly a dog came in through the open door and began nosing about the stove. Out came a cat's paw. As it wasn't meant for a love pat the dog howled just as I was concluding the final prayer. Without a smile the old man reached up for a wooden poker, and as he responded with a loud solemn 'Amen,' punched under the stove. Out flew the cat onto the dog's back, and the feline-ridden dog tore out of the door howling like a whole band of Comanche redskins. I rose from my knees, announced a hymn, sang it, preached and closed the service. No one witnessed the scene but the old man and the Parson.

"On to Rockford, three miles further, for the evening service, then to Buffalo, ten miles away, next morning. Rain during the night and very muddy. No liorse in sight. Now bare feet are better than shoes to walk in. All impendimenta must come off and be 'toted,'—shoes, stockings, coat, vest, collar and hat. Took the wrong road on this trip and nearly frightened the wits out of a young school marm when I asked her for direction to Buffalo. Afternoon and evening service here, and the promise of a horse and buggy, with Mr. Ralph Ames for a companion. Next day on to Hassan, where dear old Mr. and Mrs. Parslowe are ready to house, feed and coddle the tired Parson. I had several tough experiences between Buffalo, Rockford and Hassan.

"One April, as the river was breaking up, Willie Parslowe had ridden my Indian pony from Hassan to Delano, where he procured a harness and butcher's cart to take me back to Hassan. All went nicely until we reached the Crow river crossing and found the bridge gone. The river was quite wide, pretty high and well filled with floating ice. Jumping from the cart, I unchecked, as I always do before entering a stream where deep water is possible.

"As I got into the wagon I told Willie to make for the upper point of the island, and then for a point up stream on the shore. We both knew the ford well. On leaving the point of the island and striking for the main shore, just as we were edging away from the deepest place, the pony was struck, I think, by a cake of ice; anyhow he became unmanageable, turned off into twenty feet of water and started down stream for Minneapolis. There was but one thing to do, and I did it right quick. Telling Willie to hop up onto the high spring seat, as he could not swim a stroke, and keep the lines from slacking too much, I threw off my hat and coat and plunged into the river amid the floating ice. Swimming to the pony's head, I grasped the bit with my right hand, and crowded him shoreward, while I swam along by his side with my left hand and feet. When I recall it, it does seem as though I could actually feel that ice-cold water just as it felt when I plunged in. It was freezing quite sharp, and I dared not strip to wring out my clothes. Riding was out of the question; so telling Willie to warm the pony up with the black snake, I took hold of the tailboard and trotted the remaining three miles.

"Running all through the warp of duty that I tried to perform as well as weak mortality can, during those seventeen years, were ever and always, the gold and silver threads of God our Father's care, the assurance of God the Incarnate Saviour's lasting love and the abiding presence of God the Holy Ghost."

After a sojourn of a few years in California Mr. Crump returned to Minnesota, and his sphere of labor will be found under the Parish at Cannon Falls.

A SUMMARY OF THE WORK OF PARSON CRUMP 1870-1887

"When I took charge of Litchfield there were four communicants, three female and one male. Between January 1st, 1887, and December 26th of that year, inclusive, I baptized over one hundred men, women and children. Christmas afternoon and the morning following, I think I baptized nineteen, although I had to be lifted from bed and the doctors injected doses of morphine to blunt the dreadful neuralgic pains.

"Forest City, Meeker County.—July, 1870, to December, 1887. This last service was to bury an old man I had promised to bury. To hold this

service I was treated with morphine by the doctor, rolled up in furs, carried to the sleigh and driven seven miles to Forest City, where I read the Burial Service, preached and committed the body at the house. The doctors were ready for me as soon as I was taken home and carried into the house racking with neuralgic pains. Morphine was injected and I became quiet. During 1870 and '71 I held service at this point somewhat regularly, and occasionally until 1876. From that time on I went only when called for special occasions, as funerals, baptisms, weddings, etc.

"Kingston, Meeker County.—First service November 10, 1884; last in '85. I never held regular services in this town, but attended when called.

"Dassel, Meeker County.—December 8, 1870 to June, 1885. For several years I preached at Dassel monthly, then occasionally, and for the last few years while at Litchfield only when called.

Darwin, Meeker County.—September 7, 1870, to the summer of '85. Preached monthly until April, 1871; then, as called to visit the sick.

"Union Grove, Meeker County.—I called it 'Crow River Station,'—first service November, 1874; last, December 4th, 1887. Preached monthly for a few years and then when called.

"Hotchkiss.—Services August, 1872, and 1873; then when called.

"Potter's School House, Meeker County.—Occasional services when called.

"Atwater, Kandiyohi County.—June 7, 1874, to October 26, 1887. Was accustomed to preach here once a month during the summer for several years; but the last few years while at Litchfield only when called for funerals, etc.

"Greenleaf, Meeker County.—Occasional visits from 1870 to February, 1887, at which time I baptized a dying man.

"Lake Muabelle, Meeker County.—From 1884 to the fall of 1887 I held services in my summer lodge, where I baptized a child and an adult.

"Lake Koronis, Meeker County.—Occasional services during the summer from 1878 to August, 1884.

"Willmar, Kandiyohi County.—September 8th, 1870, to May 22, 1873. A church was partly built and a rectory under way when the Rev. Mr. Booth took charge.

"New London, Kandiyohi County.—May 24th, 1871, to July 23d, 1872.
"Roseville Prairie, Kandiyohi County.—August 23d, 1871, to July 24.

"Long Lake School House.-August 23d, 1871, to July 24, 1872.

"Granite Falls, Yellow Medicine County.—I held one service here in a house in the afternoon of May 2d, 1872, on an expedition by boat from Morris to St. Paul. I think the service was held in the house of a Mr. Hill, who had lived in Litchfield. We came down the Minnesota in boats,—Messrs. Strobeck, Bacon, Chase and myself. Running the rapids above the falls, our boat ran upon a rock just under the surface of the water enough to be out of sight. It spun around like a top in the whirl-

ing current. We did not lose our presence of mind, though the falls were booming a short distance below. The cause of the accident was mainly the breaking of our setting pole. Of course, we got safely to land or that first service would never have been held.

"Benson, Swift County.—September 1, 1870, to May 21, 1873. This was one of my centers. Mr. Alfred W. Lathrop, a good, solid, genial, generous Churchman, lived here, but afterwards removed to Appleton. We often went on trips together, and were together in that fearful blizzard when so many lives were lost, in 1872.

"Montevideo, Chippewa County.—May 2d, 1871, to October 24, 1872. "Lac qui Parle, Lac qui Parle County.—May 3d, 1871, to October 23d, 1872.

"Pomme de Terre River, afterwards called Appleton, Swift County.-

May 4th, 1872, to January 12, 1873.

"Foster's, Swift County.—May 4, 1871, to June 12th, 1873. I used to reach these points generally from Benson in saddle, but often is was impossible. I have gone through fire and flood and the bitter blasts of winter to meet appointments.

"Morris, Stevens County.—September 30th, 1871, to April 22, 1882.

"I held only two services at Morris,—visited stations between Willmar and Morris, but held no services.

"At most of these points there were church folk, one or two; if not I made some as soon as possible. At any rate I always made friends.

"Collingwood, Meeker County.—No regular services, but between 1870 and 1875 visited and went when called.

"Smith Lake, Meeker County.—November, 1886, to April 14, 1887,—occasional services; visited Mr. John Bennet during his last illness, administered the Holy Communion to him and buried him. Presented his daughter for confirmation at Litchfield.

"Howard Lake, Wright County, was a station of Dr. Knickerbackerpreached here once or twice and celebrated the Holy Communion in 1887.

"Armstrong, Hennepin County, one service, a Masonic funeral, June 10th, 1871. Those in the vicinity came to Rockford.

"Waverly, Wright County, baptized some persons and held a service at a farm house outside the town.

"Delano, Wright County, August 16, 1870, to June, 1879, regular monthly services for several years; then occasional services as desired.

"Watertown, Carver County, September 11, 1870, to November 5, 1874. "Astrop's Farm, February 12, 1871, to September 10th, 1871.

"Rockford, Wright County, August 17, 1870, to January 11, 1878. Held services here monthly until February, 1878, then as called. My last service was to bury Mrs. Ames.

"Buffalo, Wright County, August 18, 1870, to November 6, 1874. This station was dropped to cover Hassan, Rockford and Delano on one Sunday.

"Monticello, Wright County, one service November 17, 1870—visited this place a few times.

"Hassan, Wright County, February 14th, 1871, to September 9, 1877. Here was the only church building owned by ourselves between Minneapolis and the Red River, within my jurisdiction, and I did not know of a brother clergyman between myself and the Pacific coast in that direction."

While a student at Faribault Mr. Crump enlisted in August, 1862, in Company B, 8th Minnesota Infantry, was in the Indian service, in the Yellowstone Valley, went South, was in Murfresboro, Tenn., in North Carolina, and met Sherman in his famous march,—was mustered out at the close of the war, and, returning to Seabury, completed his studies for the ministry.

CHAPTER XXXIX

RITUAL

In his address to the Council in 1879, the Bishop says:

"The Diocese has been for the most part singularly free from strife. I have tried to rule the Diocese by love. I have never desired you to accept the opinions of your Bishop as the infallible decisions of truth. You will bear me witness that I have in no single instance interfered with the just liberty of pastors and people. I have believed that partisan theology cannot mould this practical western people; that extremes of ritual will be liable to fetter and retard the Church and turn aside many precious souls from the home of the Saviour. There must be a wise liberty in the Catholic Church, and that liberty will be safe so long as it is exercised in subjection to authority. . . . There is no Diocese in the United States where there is a deeper loyalty to the Church, a broader spirit of toleration and entire freedom from all entangling alliances. The Church in this Diocese has maintained her distinctive character, and has showed to others a love which recognized the brotherhood of all who have been baptized in the name of the ever-blessed Trinity, and who accept the faith of the Apostles Creed."

These words could have been spoken with equal truth at the close of an Episcopate of forty years. They express the policy which animated and guided the first Bishop of the Diocese from the beginning to the close of his work. Little more need be said in the matter of ritual. But as the peace of the Church outside the Diocese was disturbed, it will be proper, at least, to state the attitude of the Church in Minnesota towards this matter. We shall begin with the early clergy who moulded the worship of our first congregations.

The differences of opinion at the convention which elected our first Bishop did not arise from Churchmanship. Father Gear was born in Connecticut, and belonged to the school of Bishop Hobart. James Lloyd Breck was trained in the school of Dr. Muhlenberg at Flushing, and while in the seminary was influenced by the Oxford Movement and the study of the Primitive Church. Mr. Wilcoxson was born and bred in the Diocese which held to the traditions of Bishop Seabury. Manney was a graduate of the General Seminary and an ardent admirer of Bishop Whittingham. Dr. Patterson was the "Jerseyman" referred to in the letters of Mr. Breck, for whose work he generously contributed. Dr. Van

Ingen came to us from the Diocese of Bishop De Lancey, and had the commendation of Bishop Kemper. The Rev. J. S. Chamberlain was from Illinois, and a son-in-law of Bishop Chase. All these and others whose names might be mentioned were High Churchmen of the old school. Knickerbacker, then a young man, was laying the foundations of Gethsemane. They were all loyal to the Prayer Book and their ritual interpretation was as they had received it from the fathers. The altar had only the "fair linen cloth," and the covering that veiled the elements of "bread and wine," save perhaps a simple cross of wood, the emblem of our salvation. Other ornaments there were none, if we except only the "beauty of holiness" which adorned the outward life and the reverent simplicity with which the Service of the Sanctuary was solemnized. The vestments of the clergy consisted of the long surplice made full, the black stole worn on all occasions and the bands. Mr. Breck wore everywhere, as his daily dress, a coat somewhat longer than ordinary, buttoned close, a cassock fashion, but not so as to impede his long journeys; Mr. Manney wore under the surplice the cassock, adopted as we understand from his army life, but not ordinarily worn except for Divine Service. The clerical coat was worn universally by the clergy. It was a request of Bishop Kemper always that the clergy should wear the surplice wherever they officiated, whether in the school house or the log cabin.

It was an augury of the future policy of the Bishop that at his consecration the presiding bishop was Bishop Kemper, his presenters Bishops Whitehouse and De Lancey, and the preacher Bishop Burgess. The following words in a different connection, spoken in 1861, admirably express the guiding spirit of his entire episcopate. "For myself, I could not have it in my heart to be guided by a party spirit, when every day I hear the bleating of my sheep asking for the bread of life; and I pray God that the time may never come when these divisions shall separate the laborers in our missionary field. It is enough for us to know that our brother bears orders from Jesus Christ, that he will preach the everlasting Gospel, and work in the ways of the Church."

In 1866 we hear him again in words which he might have spoken on his dying day:

"In questions of ritual and doctrinal teaching the Diocese is singularly harmonious. The worship of the Church is celebrated with due decency and order. No pains should be spared to make the church beautiful and its services attractive; we should be careful to maintain the beautiful simplicity of our primitive and reformed liturgy, and not introduce customs which will distract the minds of worshippers or excite prejudices to keep men from the Church. We have to deal with an intensely practical people. They have the leaven of past prejudices against the Church. We have nothing to hope for from the Church of Rome. We may reach a few

of her people, but it will be by the preaching of the truth as it is in Jesus. We may gather multitudes of those once reared in other communions who have lapsed into neglect and sin. Doubtless our own celebration of the service can be greatly improved, but it will be by adhering to the good old ways of our mother church, by greater care in calling out the responses of the people, by congregational music, by greater reverence in God's house, by beautifying the sanctuary, by neatness in the vestments of the clergy and by the due care of the vessels and coverings of the altar."

In his Convention Address, 1867, in words more at length, which can hardly be quoted in full, we select a few sentences which fairly represent the attitude of the Bishop in this matter.

At a meeting of the House of Bishops in October, 1866, the question of ritual had come up for discussion. The venerable Primate had given the weight of his Christian character, ripe learning, his long experience and official position upon the side of the legality of the use of incense, the burning of lights during the celebration of the Holy Communion, colored vestments and reverences to the holy table. Twenty-eight bishops, including Minnesota, put forth a declaration of their views upon the subjects named. While doubtless the declaration did not affect a single one of the clergy of Minnesota, it is a part of the history of the Church to represent the views of the Bishop on these points. He says:

"In dissenting from those who advocate these changes in ritual I do not cast imputations upon their motives. Many of them are brethren whose loyalty to the Church and fidelity to Christ has always called out my admiration and love. . . . No one who desires to preserve order could recognize the right of any priest to alter the ritual of the Church. Even if the American Church has not legislated upon this subject, no one can claim that any priest has the right to introduce customs which have not been used in the Anglican Church for the last 300 years. It surely would always be better that in any changes of ritual the advice and counsel of the bishops should be sought, and even then that nothing should be done which could justly be a cause of offense to other members of the fold. . . . Surely no man can give the individual priest the right to sit in judgment upon his bishops upon so grave a matter as a change in the ritual of the Church, without subverting the very idea of Episcopal government. . . . The question is to us an intensely practical one. The Church here is a missionary body. . . . The people to whom we minister are the most practical people on the face of the earth. . . . They must be met by the beautiful simplicity of the doctrines of Christ and the realities of a living, working, missionary church. The example of Seabury, Hobart, Ravenscroft and De Lancey tell us how she may do her Master's work. . . . If the desire is to secure the reunion of a divided Christendom extreme ritual will fail. We shall never draw men from the Church of Rome by excessive ritual. We may win a few by preaching the truth as it is in Jesus." . . .

In regard to devotional teaching by ritual the Bishop says:

"If the two lights are merely to represent that there are two natures in the one person of our Blessed Lord, it is a doctrine unquestioned by the Church. It becomes a question of expediency as to the necessity of symbolizing a truth which the Church does not deny, and whether the two separate lights do so teach the doctrine as to be an aid to the faith of the believer. Whether intending consciously to teach new views of this sacrament the burning of these lights only at the Holy Communion would seem to teach that then and there Christ in His two natures is present upon the altar to be worshipped. . . . The Scriptures teach us to let our thoughts ascend to the place where Christ sitteth at the right hand of God. It is in Heaven, not on earth, that He exercises His office as the one Mediator between God and man. To localize the humanity and divinity of Christ upon the altar as the object of adoration is calculated to teach men a corporeal presence, which is expressly contrary to the teaching of the Book of Common Prayer.

"It is the peculiar characteristic of our branch of the Church Catholic that she does not attempt to define what God has not revealed. . . . To the believer the bread we break will always be the Communion of the Body of Christ, and the cup we bless will ever be the communion of the blood of Christ. Christ is present, else they who eat and drink unworthily would not eat and drink damnation to themselves, not discerning the Lord's body.' . . . While the Church should be careful to set forth in all its fullness the wondrous scheme of redemption, we should be careful not, by any possibility, to teach the unlearned such a reverence as may even border upon an idolatrous worship of the elements. . . . I have no question that there is great room for improvement in the mode of conducting our services. . . . I have no question that the future is to witness a much higher development of ritual in the service, and so long as it is no hindrance to missionary work and plainly symbolizes our reformed Catholic Faith, and is enacted by authority, I bid it God speed with all my heart. Thoughtful Christians of other religious bodies are evidently looking to us for such a ritual, and in this exigency we must provide for the longing of Catholic hearts. I have never seen any devotion to Christ and His Church either in outward reverence or in beautifying the House of God without thanking both pastor and people. . . .

"Defects and deficiencies are always perilous to the Church. If the Church is to win her way among our clear-sighted western men she must appear in her distinctive character. Nothing is gained by covering up our doctrines, by altering our ritual, or by denying our orders. I believe it is better even in the rude school house for bishop and clergy to use the

vestments of their office, and I have yet to find one single instance where it was a cause of offence to those outside of the Church. . . . In our own Diocese our constitution provides that the diocesan synod shall have the power to decide questions of ritual, and that its decisions shall have the force of canon law. We have been blessed with singular unity and uniformity. We preach Christ and work the Church. We accept the language of the Prayer Book in its natural sense. We are loyal to the rubics, men of different schools preach in the surplice without dreaming that a vestment of the Church could be made the badge of party. . . . I have never heard a party word or party shibboleth in the Diocese. I know our clergy have represented widely different views, but they differed as Christian brethren and were content to work shoulder to shoulder for Christ and His Church. . . . I have no sympathy with those who defame the Anglo-Catholic fathers of the Reformation and pay homage to the doctors of the Trentine faith. . . . Our vindication of Catholic doctrine . . . will rather be by kindness, by love unfeigned and by the armor of truth. It will be by showing the world that ours is a branch of the Catholic Church, that we have an apostolic ministry, an apostolic faith, an apostolic practice." . . .

In his address to the Convention the following year the Bishop re-affirms these views and says:

"Time has deepened my conviction of the truth of the views which were then expressed.

"It should be the especial care of the clergy," he adds, "in celebrating the services of the Church to use no symbolism in sign or act which would teach doctrines unknown to the Sacred Scriptures, and opposed to the Catholic faith. Much of the language of the present day concerning the sacraments, especially on the Holy Communion, is vague and indefinite, and insinuates, if it does not teach, very grievous error.

"Again and again the Bishop pleads with his clergy for the deepening of the spiritual life. 'We must not overlook,' he says, 'the mission and office of God the Holy Ghost. . . Especially is this true in sacraments, where His presence is the means of uniting us to Christ and conveying to us the benefits which Christ Himself gives to His believing people. . . . It would be happy for all Christian people if with an unquestioning faith they would receive the sacraments of Christ as provided by Him, and not enquire curiously as to the mode of His presence."

Referring to the controversies of that period, the Bishop says:

"Hitherto it has been the glory of the Church that men holding widely different views of the ministry and sacraments and Church have worked side by side as brethren."

Of those outside our communion he says:

"Our relations to other religious bodies have been those of kindness and Christian courtesy. By our own voluntary act we have become the ministers of the Protestant Episcopal Church in the United States of America. We have bound ourselves by a solemn oath to obey her rubics and canons; we cannot apologize for those who violate the laws of the Church by excess or defect of observance. Nor have we the right to sit in judgment upon those who are without; neither charity, courtesy or love requires us to bring their doctrines or services into the Church of which we are the appointed ministers. . . . For others with whom we differ, whom we feel hold defective or erroneous forms of faith, we may and ought to feel a spirit of love, but no kindness to men can excuse our trifling with our solemn convictions of duty to God."

In the address of Bishop Whipple to the Councils of 1889 and 1892 are words which should never be forgotten.

In the former he speaks of the Lambeth Conference, in which he preached the opening sermon, and of the work of the committee on "Home Reunion," of which he was an honored member. In this address he says:

"I have often called your attention to the question of the ritual of the Church. Whatever changes are made must be made by authority, and symbolize the faith. There will always be in the Church those who love to dwell on the subjective side of the faith and others who love most its outward manifestation in worship. There is no room for difference so long as Christ be first, Christ be everything."

In 1892 he says:

"In many a convention address I have told you that I will never be the head of a Divinity School which represents any party. . . . Most of the divisions which have marred the Church and brought sorrow to her Lord have come from party strife and the lack of charity and love. . . . I can remember when a Pusey was refused license to preach in Oxford, when a Maurice was deposed from King's College, when Hampden was denounced as a heretic and Temple branded as an unbeliever. I have lived to see Pusey revered by all who love devoted lives hid with Christ in God, and to see Maurice beloved by all generous hearts who believe in the brotherhood of man and the fatherhood of God. I have lived to hear the greatest scholar in England do justice to Hampden, and I have lived to see all men rejoice that the Church could call the great-hearted Temple to be the shepherd of the millions of London. I can remember when our dear Church was torn with strife over the ordination of the holy Arthur Carey. I remember when the sainted Muhlenburg was deemed

an impracticable enthusiast because of his teachings about free churches and the union of all who love our Lord Jesus Christ.

We close these extracts, perhaps already too long, with the following:

"When I came to this Diocese . . . there were sad divisions within and without the Diocese among Christian men. . . . I have tried to live by the motto which I made the motto of the seal of the Diocese. I have passed my three score and ten, and am living on borrowed time, the gift of our loving Heavenly Father. These may be my last words; they shall be 'Love one another.'"

"PAX FER SANGUINEM CRUCIS."

With the policy of the great hearted Bishop of Minnesota the spirit of Bishop Gilbert was in entire accord, as exemplified in his life and death. After his election as Bishop Coadjutor, in 1886, the administration of the Diocese was more and more entrusted to his hands. The first Bishop reposed entire confidence in his conciliatory spirit. The hearts of the young entwined around his heart. He drew to him the affections of all who knew him outside this Church, and when he entered into his rest those who knew him in the East felt that earth was the poorer the richer Paradise had become.

CHAPTER XL

EARLY MISSIONARY WORK IN THE COUNTIES OF KANDIYOHI, CHIPPEWA, SWIFT, STEVENS, BIG STONE, LAC QUI PARLE AND YELLOW MEDICINE

In his Report to the Council, June, 1870, the Rev. D. B. Knickerbacker, Rural Dean of the Northern Convocation, says:

"On the main line of the Pacific railroad I have held two services each, at Watertown, Delano, Rockford, Buffalo, Forest City and Litchfield and one at Greenleaf, Dassel, Darwin and Willmar. I have baptized one child and buried one adult at Watertown, baptized a child at Delano, buried a child at Rockford, baptized a child at Dassel and one at Greenleaf. Our Church should have a missionary located at Delano and one at Litchfield.

"An immense country has been developed by the building of this railroad, and is being rapidly settled up. The preliminary steps have been taken toward securing a clergyman and establishing regular services at Litchfield. A hall has been secured and a Sunday School gathered by a devoted Churchwoman.

"In 1871, on one of his visitations through the north country, Bishop Whipple preached and celebrated the Holy Communion at Willmar, then a station of the Rev. Mr. Crump, in the Presbyterian Church, and also preached in the evening.

"About the time Willmar was laid out, or as early as 1869, we find mention made of the prospect of building a church. Thursday, June 4th, 1872, the cornerstone of St. Luke's Church was laid by the Rev. Mr. Crump and the Rev. George L. Chase of Holy Trinity, St. Anthony. A Sunday School had been organized in 1871, and Lay services were held by Judge A. F. Nordin on the Sundays when the Rev. Mr. Crump was not present. Among the active laity were Dr. E. S. Frost, Mr. Lieb and Mr. A. F. Nordin.

"The first baptism in the Mission, it is thought, was Maud Evangeline Lucas by the Rev. E. S. Thomas of St. Paul, February 2d, 1872.

"On the 28th of May, 1872, St. Luke's Parish, Willmar, was duly organized and admitted into union with the Council that year. The incorporators were A. S. Lybe, J. A. Burtis, A. F. Nordin, F. D. Isham, B. O. Esping, J. H. Brown, A. B. Robbins, J. M. Spicer, E. S. Frost, M. D., and John Moore.

"At a meeting of the Vestry in 1872 they voted unanimously to give a joint note for a loan of money to complete the church and rectory. The building was commenced, but not brought to a completion until the summer

of 1873. The first service in the church was held August 17th by the Rev. Mr. Booth."

July (15th) of this year the Rev. Daniel T. Booth, lately ordered Deacon, a graduate also of Seabury, arrived with his family and took charge of St. Luke's, to which he had been appointed by the Bishop, at the request of the Vestry. This field embraced also the region to the Dakota line west, and to the Iowa line southward, and some distance to the north and east. As the church was not yet ready for use, he devoted the interval to a reconnaisance of the rest of his cure. July 20th he held his first service at New London and Roseville, and the following Sunday baptized, after a service at New London, Harriet May, infant daughter of Joseph and Eliza Neer. The third Sunday he held service at Benson, and the following day at Lac qui Parle in the evening. Thus services were held in various places until the completion of the new church at Willmar.

The first child baptized in the church was Mason Willmar Spicer, and the first burial with the Church Burial Services by the Rector was the son of Mr. Alexander Marlowe.

March 18th, 1874, the first confirmation was administered by Bishop Whipple,* and the first celebration of the Holy Communion the following day, April 14th. The same year the first marriage was solemnized by the Rector.

The Rev. Mr. Booth was advanced to the priesthood Sunday, June 21st, 1874, in the Cathedral at Faribault and administered the Communion for the first time in his Parish August 2d, the Communion having been previously administered by the Bishop at his visitations.

About this time it came to light that the Parish had no title to the church lots, and a conference was had with the Land Commissioner, Mr. Trott, by Bishop Whipple, which resulted in a contract being made for eight lots, to be paid for in ten years, one lot being donated, the other seven being bought at the price set upon them by the railroad company, the commissioner stating that it was not the custom of the company to give more than one lot to a church.

During the year 1874 considerable improvements were made on the church property and an advance made in paying off the debt of \$1,000.

^{*}Bishop Whipple visited the parish May 2nd, 1873.

An extensive part of the missionary "possessions" of the Rev. Mr. Crump had been bequeathed to Mr. Booth, whose missionary work was so inwrought into the history of the Church at Willmar that it must be briefly noticed, in part as a continuation of the work of Mr. Crump, and also because out of the faithful foster care of Mr. Booth, extended from Willmar, other parishes have developed.

From 1873 to 1881 services were held in connection with the regular services at Willmar, at New London, Roseville, Kerkhoven, Benson, Morris, Herman, Ortonville, Appleton, Montevideo, Lac qui Parle, Granite Falls and Whitefield, with more or less regularity. These services resulted in permanent organizations at Benson, Morris, Ortonville, Appleton, Montevideo and Granite Falls. Church buildings have been built at Appleton, Ortonville, Morris and Benson, and also Rectories at some of these places.

During the administration of Mr. Booth that region was visited with the plague of grasshoppers, so that many of his members moved away, leaving but few to keep up the services. Each year, however, some advance was made both in numbers and improvements, and in reducing the debt of the Parish.

It was not until the summer of 1882 that the church building in all its parts was completed and ready for consecration. August 1st, 1884, St. Luke's Church was solemnly set apart for Divine Worship by the Bishop of the Diocese.

Within a period of a little less than a decade the entire amount expended for church purposes at Willmar had been \$15,000. Of this sum about \$7,000 had been raised in the Parish and about \$8,000 from sources outside of Willmar.

Within that period the Rector had traveled twenty thousand niles and officiated at twenty-two hundred services. There had been 240 baptisms, one hundred and two confirmed, sixty marriages and sixty-five burials. The aggregate of communions had been over twelve hundred.

Statistics indicate but imperfectly the real work accomplished by Mr. Booth in his long pastorate of nineteen years in a new country, where a clergyman of the Church touches and influences more lives than most of our city rectors. The congregation of the missionary is spread over a wide area, and the seeds he scaters are carried far and wide. Aged people in Minnesota have told

the writer of Bishop Hobart and Father Gear, and the lessons learned of these Churchmen. The daily life of the pastor is the best sermon. None knew the work of our missionary clergy as did our first Bishop. In his Annual Address of 1886 Bishop Whipple says:

"There was no visitation which gave your Bishop greater pleasure than that of the parishes of Litchfield and Willmar. The Rev. T. G. Crump and the Rev. D. T. Booth took charge of their missions at their ordination,—the latter sixteen, the former, seventeen years ago. There was little to encourage them. The field was difficult, the people poor, and the stipend small; but like brave and truehearted soldiers of Christ, they have remained at their posts. They have endeared themselves to the whole community by their long, faithful labors. I doubt if there is a single clergyman in the Diocese who has a stronger hold on the hearts of the people."

During the pastorate of Mr. Booth, as the stations increased in strength they were assigned to the care of others. It will be proper, therefore, to give a summary of the field thus occupied, to which others succeeded as he had succeeded Mr. Crump.

The territory embraced in his mission included Kandiyohi, Chippewa, Swift, Stevens, Big Stone, Lac qui Parle and Yellow Medicine counties. This part of the State had been settled from two to eight years, and in 1877 the whole tract was laid waste by grasshoppers,—a scourge which had impoverished the people and made the ministrations of the Church the more welcome.

Thirty miles northwest of Willmar is Benson, the county seat of Swift county, with a population in 1877 of about 250 souls. A parish was organized here January 1st, 1877, under the name of Christ Church, and a half block of land secured. Monthly services were held in the court house. A church building was completed and consecrated September 1st, 1880.

Mr. Booth officiated here until February 24th, 1881, when from poor health he became unable to retain charge, and the Rev. F. B. Nash, Sr., and the Rev. F. B. Nash, Jr., succeeded him.

To the southwest of Benson, twenty-five miles from the railroad in the same county, was then a small frontier town of about seventy-five souls called Appleton. A small congregation was gathered there at the time of which we write, and Mr. Alfred W. Lathrop conducted the service and Sunday School each Lord's day. Occasional visits were made by the missionary, and ten persons were confirmed by the Bishop as the fruit of the earnest work of the Lay Reader and the Missionary. Mr. Booth began his work here September 3d, 1873, and continued in charge until June 1, 1879, Whit Sunday, when the new church was for the first time opened for Divine Service.

Twenty-five miles northwest of Benson, on the railroad, is Morris, the county seat of Stevens county, with a population in 1877 of about 250 inhabitants. Mr. Booth held his first service here August 21st, 1875, and continued in charge up to November 1st, 1880, when more services being required than he could give, the Bishop placed the Rev. T. C. Hudson in charge, who began his work there October 24th, 1880, holding his first service in the old school building, which continued to be their place of meeting for some months.

May 13th of that year Bishop Whipple had made a visitation to Morris and confirmed a class of seven in the public hall, adding in his record, "a faithful people, who will build a church this year."

The new church was opened for Divine Service on the Festival of the Conversion of St. Paul, January 25, 1881, the Rev. C. S. Linsley of Sauk Center preaching the sermon.

The work at Morris was aided by the General Board. Mr. and Mrs. J. P. Mumford and Mr. Charles Wilson were, in particular, active in the establishment of the Church at Morris. Both acted as Lay Readers for some time. Morris was the only center of church work in Stevens county. During his stay as Rector of All Saints Mr. Hudson established missions at Hancock and Graceville, holding regular services at each place once a fortnight. He concluded his labors June 24th, 1883, after three years of hard work.

Ninety-five miles from Willmar, forty of which had to be traveled by wagon, and forty miles from the railroad at Morris, across the prairie, is Ortonville, the county seat of Big Stone county, at the foot of the lake of the same name. Mr. Booth held his first service at Ortonville October 6th, 1875, and continued in charge with occasional services, until he gave up Appleton June 1, 1879. In his absence services were kept up by the Lay Reader. A church was begun in 1880 and opened for Divine Service in 1881. The building was afterward lost on a mortgage, and services given up, but revived later by the Bishop of Duluth. Mr. Hudson was followed by the Rev. John Keble Karcher, and he by the Rev. C. M. Armstrong. It will be proper for some reasons to give a more particular account of this Mission.

In the fall of 1874 the Rev. D. B. Knickerbacker visited Big Stone Lake, about a mile from the present town of Ortonville, and held a service at the farm house of Mr. A. L. Jackson. This was the first service of the Church, so far as is known, that was ever held in those parts. It was the 5th of October. At this visit the son of Mr. Orton was baptized by the name of Clark W.— October 6th, 1875, Dean Knickerbacker, accompanied by the Rev. D. T. Booth of Willmar, and Capt. J. C. Braden of Litchfield, again visited Big Stone and held a service at the house of Mr. Jackson. This markes the date at which Mr. Booth took charge.

June 30th, 1878, the date of the last visit of Mr. Booth, Bishop Whipple made his first visitation and confirmed Mr. A. J. Parker and wife, and C. K. Orton and wife. In the fall of 1879 Dean Knickerbacker and the Rev. Geo. B. Whipple of Faribault held a service in Orton's Hall.

July the same year the friends of the Church petitioned Bishop Whipple to establish a parish in Ortonville. The petition was granted and signed by the Bishop September 12th. November 3d, 1879, Christ Church was organized and the following officers elected:

W. R. Brown and Bernard Dassel, Wardens; A. J. Parker, G. Emmett, Thos. McGrath, Alfred Knowlton, Vestrymen.

The same fall the Rev. John Keble Karcher held service and obtained subscriptions for a church, but for some reason the work was suspended. Failing health compelled Mr. Karcher to resign soon after the visitation of the Bishop May 21, 1880, probably at the close of the Conciliar year. June 18th that year the Rev. C. K. Armstrong, residing at Appleton, held his first service. About September or October a church building was begun, but cold weather prevented its completion. No further services were held by Mr. Armstrong after December, and his responsibility ended with the close of his labors at Appleton May 29th, 1881. The Rev. Mr. Mueller while in charge of Appleton visited Ortonville once or twice in the summer of 1881. The Rev. Jeremiah Karcher also held service twice in the school house. He was a fine preacher, but the congregation could not raise a sufficient sum for his salary. The people worked at the church during the winter, and in the spring of 1882 Bishop Whipple held a service in it and confirmed a class. January 1st, 1883, the Rev. R. E. Metcalf took charge at a salary of \$600, and \$50 from the Missionary Fund. Mr. Metcalf had lately come to us from the Methodist communion, and was a real gain, being admirably adapted to our work, in which also his wife was a true helpmeet. Under him the work prospered and the church was plastered and otherwise improved. also began missions at Milbank and Big Stone City, giving each a service on alternate Sunday afternoons. But the church people were too few to continue the salary, the church was mortgaged, and the congregation being unable to pay the mortgage, the building passed out of the possession of the Church in 1886. At the end of the year Mr. Metcalf resigned and removed to Appleton, after which there were no regular services for many years. The organ was sent to Montevideo.

Christ Church was admitted into union with the Council in 1880.

MONTEVIDEO.

Mr. Booth took charge of Montevideo and Lac qui Parle at the same time as Appleton, holding service at the former October 2d, 1873, and at the latter August 4th. He continued in charge until about the time the new church at Appleton was opened for Divine, Service, June 1, 1879, when

these stations, with Granite Falls, came into the care of the missionary at Appleton, the Rev. John Keble Karcher. This may have been about September 15th, 1879. While Mr. Booth was in charge the Rev. E. G. Hunter of Redwood Falls held a service at Lac qui Parle November 17, 1876, and at Granite Falls September 20th that year, and at the latter place again April 14, 1878. How long the Rev. John Keble Karcher was actively engaged in missionary work in this region is uncertain. He was of a melancholic temperament, and in 1878 became a pervert to Rome. But not finding the rest he had sought in that communion, he had returned to our fold and was placed in charge of the work at Appleton about September, 1879. At his visitation, May 20th, 1880, Bishop Whipple says: "Preached and consecrated Gethsemane Church at Appleton, celebrated the Holy Communion and baptized a child. The Rev. J. Keble Karcher, who has charge of this mission, is prostrated by sickness and has resigned the field as too hard for him."

Grace Church, Montevideo, was organized May 17th, 1880, and admitted into union with the Council the same year. J. M. Severens and A. M. Ellithorpe were chosen Wardens, and J. C. Hill, T. F. Nappin, J. A. Case, G. C. Baxter and Mr. Brazee, Vestrymen.

The Sunday after Easter the Rev. Jeremiah Karcher entered upon the work at Montevideo, including Granite Falls.

July 18th, 1869, Sunday, Bishop Whipple held a service and preached in a grove at Chippewa City on the side of the Chippewa river, opposite Montevideo. There was a single log house at Chippewa City, and the people came in ox teams from miles away.

Mr. Booth also held services at Herman and other places as follows: First service at Herman, August 20th, 1875; New London, July 20th, 1873; Roseville Prairie, July 20th, 1873; Kerkhoven, December 27, 1873; Whitefield, September 3, 1876,—the last a country station eight miles from Willmar.

"The places at which, so far as I know, I have held first services are Kerkhoven, Herman, Ortonville, Whitefield and Paynesville. At Granite Falls I have held occasional services. The places I have had charge of continuously, though with some interruptions on account of my health, are Kerkhoven, eighteen years (1892); New London, eighteen years; Whitefield, fifteen years; Paynesville, from June 1st, 1888; Spicer, from September 18, 1889. Roseville Prairie is mreged in St. Stephens Church, Paynesville. I held only a few services at Herman and discontinued the work as impracticable. Of the five places now served by me from Willmar all but Paynesville are small places, and Whitefield is only a farming community."

The Rev. Jeremiah Karcher alternated between Montevideo and Granits Falls, reporting nine Sunday services at each at the Council of 1880. There were nineteen communicants at Montevideo and eighteen at Gran-

ite Falls. Mr. Karcher included also Bird Island in his field in 1881-2. He resigned his cure on Monday of Easter week, 1883. In conclusion he says: "There was not any organization in any part of my field when I entered upon my work. The work was indeed new, for there had not been any Sunday services held in the field, and but few and far between week-day night services by Dr. Knickerbacker and others at Granite Falls and Montevideo, where I organized parishes. Besides these two points I also held monthly services for some two years at Lac qui Parle, where few occasional services of our Church had been held. But at this point I did not make any effort at organization, but included the half dozen or so of communicants in the vicinity in the report from Montevideo. In addition, I held occasional services in a district school house in Yellow Medicine county on Sunday afternoons, and also on week-day nights at Bird Island, Renville county. It was mainly a monotonous round of hard work, long drives and wearing exposure. I entered upon the field Sunday after Easter, 1880, and resigned Monday in Easter week, 1883."

The following year the Rev. R. E. Metcalf took charge of Montevideo in connection with Appleton, entering upon the work here January 6th, 1884. He found the people disheartened,—no place of worship, no organ, not even a Prayer Book or Hymnal. He says: "The men discouraged me. The Bishop, and a few women full of faith, encouraged me, and were anxious to have me come. There were really but sixteen communicants, two of whom soon removed." Mr. Metcalf remained in charge until May 8th, 1887. During his ministry over forty were confirmed and others had connected themselves with the Church, so that there were over sixty-five communicants when he left. A church building worth \$3,500 was completed and finished. The work under God owed its preservation to a few faithful women.

REMARKABLE WORK OF THE REV. W. S. SAYRES

Who had been a missionary to China, but had returned to this country.

Mr. Sayres entered upon the work at Montevideo November 13, 1887. His field included also Granite Falls. During the pastorate of Mr. Sayres the church debt, which had been a heavy burden upon the work, was entirely paid. "It was a simple enough matter," he says, "although when we began it really seemed quite hopeless. I do not believe any one thought it could be done. Still, my attempt was not opposed,—our debts aggregated more than \$1,300. We decided on January 9th, 1888, to make the attempt, and on May 24th the debt was raised. During Lent the matter was made a subject of daily prayer. Several methods of work were adopted. An appeal was sent out, letters were written to individuals, the Ladies' Guild raised over \$200, the children worked. I made personal

solicitations in Minneapolis and St. Paul. Bishop Gilbert contributed largely, and matters had so far progressed that when he came for confirmation on the 23d of May there remained just \$100 to be raised. The Bishop made an eloquent appeal for \$50 at the confirmation, and the offerings were \$60. The remaining sum of \$40 was obtained the next morning by the sale of a lot of ground donated by a non-resident on the condition of its bringing \$50 when sold. Thus the debt was raised. But the result was after all accomplished by prayer. One of the rules recommended for Lent was that of daily prayer for the debt."

October 13th, 1888, the church was consecrated. Bishop Gilbert says: "The work accomplished here, both in building and in paying for the church and in the development of the Parish reflects great credit upon the Pastor and the people. The Rev. Mr. Sayres from this time on will, at the earnest request of the people, give his full time to Montevideo." This arrangement was accomplished the following year. Mr. Sayres held his last service at Granite Falls May 9th, 1889, and the year which followed was the first in which the Church at Montevideo enjoyed the full services of a pastor. The tower was completed the same year, and the Church property was valued at about \$4,000.

GRANITE FALLS

The story of Granite Falls has, in part, been told with Montevideo. The Rev. Jeremiah Karcher held services in the old court house during the first year. A lot was given that year by Mr. Pillsbury of Minneapolis. May 18th Bishop Whipple made his first visitation and confirmed four persons in the Congregational house of worship. The second year services were held in the Baptist Church, and the third year again in the court house. At the close of the third year services were practically abandoned with the resignation of Mr. Karcher, and after March 26th, 1883, only occasional services were held for some time. May 27th, 1880, Trinity Church was organized, with Jacob Cook and David Schweiger, Wardens, and W. W. Pinney, J. A. Weaver, Wm. Stratton, John Winter and Charles A. Stoppe, Vestrymen.

During a summer vacation at Glencoe in 1884 the Rev. Mr. Gamble held a monthly service at Granite Falls. In 1885 the Rev. T. K. Allen came to them from Minneapolis three times. The Rev. Mr. Metcalf visited them once and was told that the organ was all that was left. In the summer of 1887 Mr. J. B. Halsey, a student at Seabury, went to Montevideo and united this place with Granite Falls, holding a service every Sunday evening at the latter place. St. Matthew's Day Bishop Gilbert confirmed a class of nine. November 11th the Rev. F. W. L. Sayres united this with Montevideo, being assisted by Mr. T. H. Barton, a student at Seabury, the following summer. When Mr. Sayres resigned, May 9th, 1889, to give his entire time to Montevideo, the Rev. J. B. Halsey took

charge, holding his first service July 7th in Winter's Hall. On the third Sunday after Trinity he began to divide his time between this and Marshall. September 22d Archdeacon Appleby visited Granite Falls, where he held service morning and evening. At the close of the evening service he held a conference with the people and urged them to commence a church without further delay. Accordingly, in the afternoon of November 6th, the cornerstone of the church was laid by Archdeacon Appleby, the Rev. Messrs. Booth, Sayres, Purves and Halsey assisting. ladies had enough money in hand to complete the basement, the Archdeacon urged the necessity of doing so at once that it might be used during the coming winter. On the 25th of the same month Bishop Gilbert confirmed a class of five persons, and the Sunday after Easter the following spring, April 13th, 1890, the new church was opened with joyous services, this being also, as it fell out, the exact anniversary of the first service of the Rev. Jeremiah Karcher, ten years before. Thus, at length, through trial, tribulation, discouragement and weary waiting, the little band of Church people had realized their hearts' desire. The value of the church building was \$2,300, and the number of sittings 125.

Mr. Halsey also held two Church services at Hanley Falls in the school house March 26th and April 23d, 1890, the first, he thinks, ever held in this place. At the second he baptized two children, Cora and George Parsons. About fifty were present at the first service. There was not a single Church family; the people mostly Scandinavians.

THE STORY OF GETHSEMANE CHURCH, APPLETON.

May 14th, 1871, the Rev. T. G. Crump of Litchfield held a service at the Pomme de Terre River, then a mere hamlet, afterwards known as Appleton. October 5th the same year he administered the Sacrament of Baptism in this place for the first time. Mr. Crump held occasional services at Appleton the next year,—his last being held January 12th, 1873. He was followed by the Rev. D. T. Booth of Willmar, who held his first service September 3d, 1873. One of the citizens of Appleton was Alfred W. Lathrop, a Churchman, to whom the Church in Minnesota owes much for his active interest in aiding the early Clergy to extend the borders of the Church in the western part of the State. He had received his first inspiration in church work from that indomitable missionary, the Rev. George Stewart, who laid the foundations of the Church in the Valley of the Sauk, an interest which was not suffered to abate under the eye of the Rev. T. G. Crump and the Rev. D. T. Booth. He was licensed by the Bishop a Lay Reader November 13, 1872, and often accompanied Mr. Crump on his long, toilsome missionary journeys.

Through his efforts a beautiful church was completed at Appleton near the close of the ministry of Mr. Booth, who held the first service in the church June 1st, 1879, Whitsun Day. The church was consecrated May 21st, 1880.

The first confirmation at Appleton was June 28th, 1878, when five persons were confirmed. The following day consent was given to the organization of a Parish to be known as Gethsemane. The Parish was duly organized August 28th that year, with A. D. Countryman and A. W. Lathrop as Wardens, and E. R. Marshall, John Turner, W. S. Herbert, J. C. Smart and C. E. Foster, as Vestrymen.

The probable date of John Keble Karcher's taking charge of the Parish is about September 15th, 1879, when the church was opened regularly for Divine Service.

June 13th, 1880, the Rev. C. M. Armstrong, who had lately graduated from Seabury, received notice of his appointment to this field, including Ortonville, where he held his first service June 18th and the following week at Appleton. He also held services at other places. At the end of a year, May 29th, he resigned and removed to Salt Lake City. He names in his report to the Council, Fairfield, Correll and Odessa as places where he had held occasional services.

After the resignation of Mr. Armstrong the Rev. George H. Mueller held services from July 24th to September 1st.

In his report for 1882 the Rev. Jeremiah Karcher says: "For over three months, beginning March I, 1882, I also supplied our little Parish at Appleton every other Sunday. This rendered it necessary for me to serve Granite Falls and Montevideo on the same Sunday. At the latter place we hold our service in the afternoon. Here we have alternate Sunday services morning and evening. To serve both places the same day involves driving thirty miles and holding three services. At the earnest request of Mr. Lathrop I have consented to supply Appleton until you can get a clergyman for Appleton and Ortonville."

On the first day of October, 1883, the Rev. R. E. Metcalf took charge of Gethsemane Church, Appleton, removing there on his resignation of Ortonville January 1st, 1884, and taking charge also of Grace Church, Montevideo. He remained in charge of the parishes until May 10th. 1887, when he resigned to become Rector of St. Paul's Church, Owatonna. While at Appleton he held frequent services in school houses in the neighborhood. With a stable for a beginning, he made of it a very comfortable rectory with seven rooms, which was occupied about July, 1884.

MR. ALFRED W. LATHROP.

The story of Gethsemane Parish would not be complete without some further account of this excellent layman, who was so largely identified with the work of the Church in that new field. The following is taken from a memorial sermon by the Rev. D. T. Booth, sometime his pastor, preached at the request of the people at Appleton, who loved him so well. "Mr. Lathrop became a communicant of the Church in Wisconsin. Subsequently he removed to Minnesota, and after a residence at Lyons, Glenwood and Benson fixed his residence at Appleton, where by his efforts, the first house of worship was erected to the glory of God. In the early days, when railroads were few, the country sparsely settled and travel difficult, he was of great assistance to the missionary clergy in their journeys to their stations.

*On his removal from Glenwood to Benson he organized the first Sunday School in the place, and continued to carry it on until he went to Appleton to reside in 1872. We may consider this the beginning of the work at Benson, which resulted in the organization of Christ Church somewhat later on, where now church edifice, rectory and ample grounds and a faithful band of Church people bear witness to the growth of the good seed.

"On removing from Benson to Appleton the same loving care was shown in the provision for teaching God's word, as soon as circumstances would allow, through the Sunday School and the services of the Church. He assisted Mr. Crump and Mr. Booth at Appleton as Lay Reader in keeping up the services in their absence. At first Mr. and Mrs. Lathrop were the only communicants of the Church. They never faltered in their devotion, and the work grew. Crowded congregations filled the school house at the visits of the missionary, and the faithful efforts of Mr. Lathrop were rewarded in seeing ten presented for confirmation March 25, 1877, with five more the following year. Thus, through the Sunday School and lay services and monthly visits of the missionary, the Church grew until Gethsemane Parish was organized and an edifice erected for Divine worship. At the first service in the new church twenty-two persons received the Holy Communion. The history of Gethsemane Parish following the building of the church is largely a history of his solicitous care and effort as long as he remained in Appleton. He afterwards removed to Dunlap, Tennessee, where he died in 1891. His letters to his friends showed how strong a hold the Church had on his affections, to which so many cares and toils had been given.

"The bell for the church was the gift of Maj. Rodgers, who at that time was surveying the Hastings and Dakota railroad through Appleton."

Closely connected with Mr. and Mrs. Lathrop in building the Church in Appleton were Mr. Spencer Herbert's family. The father of Mrs. Herbert, Mr. Buchanan, was an elderly Scotch gentleman, who in his earlier days attended Sunday School in the church where Bishop White officiated in Philadelphia. Leaving the East at an early day for the West, and keeping in advance of civilization almost, he had never seen a railway, nor been on a train till some kind friends in the East induced him to visit the Centennial Exposition in Philadelphia. At the time I first met Mr. Buchanan in 1873 he was over seventy years of age. He well

remembered Bishop White and attended Christ Church, where he preached. The Bishop was an aged man when Mr. Buchanan last saw him in 1820. He was a member of Dr. Abercrombie's Sunday School and remembered well the visit of La Fayette to America.

Along with these the families of Dr. La Ruis and Mr. Countryman have been prominently connected with the Church work in Appleton.

GRACEVILLE

was the principal "rest" on the old State route to Fort Sisseton, Dakota. As early as 1866, after quiet was restored on the frontier, Barse & Co. had established a trading post here for traffic with the Indians. As late as 1875 there were only two school districts in Big Stone County. About 1878 Bishop Grace of St. Paul purchased a tract of land on Lake Torqua and organized a Colonization Bureau, and under his direction a considerable number of Roman Catholics emigrated to this part of the State.

It was on the 5th of August, 1881, that Bishop Whipple visited Grace-ville and held the first public service of our Church. Prior to this the Rev. T. C. Hudson of Morris held cottage services at the house of Mr. Wm. Vallamy, and after the visit of the Bishop held several public services in the school house until he gave up Morris in 1883. At his first service he baptized a child of Mr. Vallamy, which is recorded in the Parish Register at Morris. Another baptism was administered November 1st, 1883. About April, 1885, a Protestant Sunday School is in existence, held in the school house, with an attendance of from forty to fifty scholars. About this time Dr. Bert Robinson came to Graceville to live. A new Sunday School library was given by Bishop Whipple and opened for use the same month.

In 1886 Lenten Services are held at the home of Mrs. Robertson, and the Rev. R. M. Johnson of Glenwood also appears to have visited Graceville. He held a cottage service, as advertised, in March, and in the school house April 17th and 18th, 1886. He also baptized previously at the house of Dr. Robertson the infant child of William Cox. The service of April 18th, 1886, was the last service of Mr. Johnson at Graceville. For a time there were no visits of a clergyman until the Rev. Mr. Kuehn of Brown's Valley held a few services in the Congregational Church, kindly loaned for that purpose. Mr. Kuehn made several visits to prepare a class for confirmation, and held a service prior to the visitation of the Bishop. October 12th, 1890, Bishop Gilbert and Mr. Kuehn drove over from Brown's Valley and held service, at which a class of eight young people, who had been carefully prepared, were confirmed. The Bishop was pleased to note these evidences of love and devotion to the

Church in the midst of a people largely Roman Catholic. Mr. Kuehn appears to have held his last service here May 31st, 1891. The distance from Brown's Valley, twenty miles, and the want of a place for services, made it difficult to keep up regular appointments. There were more Church people than of any other religious body except the Roman Catholics. From that time on to October, 1892, there was no clergyman at Graceville, but the ladies met and taught the Sunday School in the Congregational house of worship.

Graceville is now in the Missionary District of Duluth.

HANCOCK.

The first service of our Church at Hancock was held by the Rev. Theodore C. Hudson of Morris June 19, 1881. Mr. Hudson found considerable encouragement and maintained regular fortnightly services here until his resignation of Morris in June, 1883.

BROWN'S VALLEY.

In 1866 Mr. Samuel J. Brown, a son of Joseph R. Brown, a pioneer citizen of Minnesota, came to reside in Brown's Valley. Young Brown had been a pupil at an early day in the school at Faribault. In 1868 Bishop Whipple passed through Brown's Valley on his way to Dry Wood Agency, afterwards known as the Sisseton Agency, and was a guest of Mr. Brown. No public service was held at this time. In 1877 Mr. Brown was married, and about the same time presented by the Rev. Mr. Pope of St. Paul with a volume of sermons for Church reading, and Mr. and Mrs. Brown had a service every Sunday by themselves.

So far as known, the first public service of the Church at Brown's Valley was held in July, 1881, at the house of Mr. William Vallancy by the Rev. T. C. Hudson, missionary at Morris, at which he baptized the two children of Mr. Vallancy. In June, 1881, the Rev. Edward Ashley, a graduate of Seabury Divinity School, and in Deacon's Orders, went to Sisseton at the request of Bishop Hare to establish a mission among the Sisseton and Wahpeton Indians. Shortly after this, or less than a year, he found a few Church people in Brown's Valley and gathered them together and gave them a monthly service the greater part of the time while he lived at Sisseton. These services were mostly gratuitous. His official connection with Sisseton ended June 1st, 1889.

The association of Mr. Ashley with Brown's Valley was through Mr. S. J. Brown, who had been a teacher at Crow Creek Agency and had returned to Brown's Valley the year before his old friend and associate

had come to Sisseton. Among other early Church people there were Dr. Burnett and wife, William and Harry Prescott and wives, Walter Stens and wife, S. W. Frasier and wife, E. Brawley and wife, E. R. Marshall and wife, J. S. Shain and wife, E. R. Smith and wife. Besides these there were Mr. and Mrs. J. Buchanan, Miss Essie Brown and Miss Dale.

May 14th, 1882, St. Luke's Church was organized by the election of W. D. Prescott and E. R. Marshall, Wardens, and James A. Burnett, Walter Stens, Harry L. Prescott, Samuel J. Brown, Vestrymen.

The articles of incorporation were filed July 3d, 1882.

A lot was donated for a church by General Geo. L. Becker of St. Paul. The same summer, or early autumn, a building committee was appointed to arrange for the building of a church. This was so far completed as to be used for the first time on Sunday, December 24th, 1882, at which time Mr. Ashley held service.

Bishop Whipple made his first visitation April 19th, 1883, at which four candidates received the Rite of the Laying on of Hands. Five days later, the 24th, Bishop Hare also visited the place on his way to Sisseton.

Bishop Whipple made a second visitation July 29th, 1884.

The first visitation of Bishop Gilbert was made Sunday, September 25, 1887. The Bishop says of his visit: "I enjoyed my visit exceedingly, and found the earnest band of Church people full of life and praying for a clergyman. There is a neat little church and a most promising outlook in every way."

Mr. Ashley continued to supplement the service of the Lay Reader, Mr. W. Prescott, by a monthly visit and service until he left the Agency in 1889. Mr. Crossfield also read the service after Mr. Prescott left. In April, 1890, the Rev. F. H. Potts held one service, but no arrangement was made until the first Sunday in June, 1890, when the Rev. A. J. D. Kuehn took charge of St. Luke's, residing at the Valley, and uniting with it, Graceville and

BEARDSLEY,

where he held the first service of the Church in the spring of 1891. He held a service on two occasions afterwards. Three or four persons united with the Church, making a membership of eight or ten. After the departure of Mr. Kuehn there were no further services to 1893. This is now in the District of Duluth.

NEW PAYNESVILLE—ST. STEPHEN'S CHURCH,

may be considered as a continuation of the work of Roseville Prairie, a farming community, begun by the Rev. Mr. Crump of Litchfield, who held his first service there August 23d, 1871, and kept up by the Rev. Mr. Booth from Willmar. The first baptism is recorded as taking place December 6th that year at the house of Mr. John Blakeley, about two miles

from New Paynesville. Three other baptisms occur the same year. Mr. Crump held his last service at Roseville Prairie July 24th, 1872.

Five days after his arrival at Willmar the Rev. Mr. Booth visited Rose-ville Prairie and held his first service on Sunday, July 20th, 1873. The congregation was made up of farmers, who often came from some distance, and the service was usually held in the evening of a week day in the school house. Some of the people were English and one family Welsh. As the missionary was putting on his surplice an aged grandmother was heard to say "that is the way it used to be in the old country." Several baptisms were administered by Mr. Booth that summer.

Soon after going to Willmar Mr. Booth visited the old town of Paynesville, but found the ground so completely occupied by the denominations that he decided that his best plan was to keep on holding service at Roseville Prairie. It is said that Bishop Whipple went through the old town of Paynesville at an early day, and there is a tradition of his stopping at a house for dinner and going into the kitchen and giving instructions how he would like to have his beefsteak prepared. It is said also that the Rev. George Stewart held a service here, but there is no record of the fact though it is highly probable as in keeping with his missionary activity. Mr. Booth continued to hold service at Roseville Prairie until failing health and the care of more important places compelled him to discontinue the work there. After the organization of St. Stephen's at New Paynesville the Church families at Roseville Prairie became identified there. There was considerable hardship connected with the work, not only here, but at New London and other places during the early part of Mr. Booth's ministry. Long trips on foot in the dead of winter and in the heat of summer, with an occosional incident of being lost in a blizzard, are among the experiences connected with these early services.

As soon as the time seemed opportune for making an effort at New Paynesville, a town and station of more recent growth on the Minneapolis and Pacific railway, near the old town of Paynesville, Mr. Booth made a visit there to arrange for services in the new town, which was in his mission field. This visit, with arrangements for future services, was made May 16th, 1888.

About the 22d of June Mr. C. B. Fosbroke arrived, having applied to Bishop Gilbert for work in the Diocese. Mr. Fosbroke had been a teacher and catechist among the Indians in one of the Canadian Dioceses, and had also had experience as a Lay Preacher in the East End of London. He was not in Orders when he came to us, and was licensed to assist Mr. Booth at New Paynesville. His work began with a service in Conrad's Hall June 24th, 1888.

June 26th St. Stephen's Parish was organized, and Angus Harris and Alfred T. Watson were elected Wardens, and George R. Stephens, Henry Baugh, John I. Brown, James Fair, M. D., Hugh Blakely, Dr. G. G. Griffin, James Boylan and James C. Haines, Vestrymen.

Soon after this Mr. Fosbroke went to Willmar to arrange with Mr. Booth about the services, and on the 15th of July Mr. Booth held service at New Paynesville, it being the Seventh Sunday after Trinity, and in the morning administered the Holy Communion to seven persons. About one hundred people were present morning and evening. Mr. Booth thenceforth arranged to visit New Paynesville on a Sunday monthly. August 19th he had his first baptism in the new parish, Royal, son of Dr. Bly, and Morris, son of Jerome Haight.

Sepetember 18th Canonical consent to the organization of St. Stephen's was received from Bishop Whipple. December 17th a meeting was held in the evening at which the incorporation of the parish was perfected and plans adopted for a church. The building was erected during the winter between January and April, and used for the first time for Divine Service May 17th, 1889. There were present besides Bishop Gilbert, the Rev. Messrs. Pinkham and Cummings, and Mr. C. B. Fosbroke, the Lay Reader. About \$400 were contributed towards the debt of \$1,500 on the building. In the evening a class of four were confirmed, it being the first confirmation in the Parish.

March 13th, 1890, Mr. Fosbroke was ordered deacon by Bishop Gilbert in St. John's Church, St. Cloud, and not long after removed to Kenyon to take charge of the Mission there.

During his stay at New Paynesville Mr. Fosbroke read service at Union Grove, ten miles south, a former station of the Rev. Mr. Crump, whose last service was held October 4th, 1887, and Mr. Fosbroke's first, July 8th, 1888. His last service was held December 1, 1889. There were two Church families at this station. Mr. Fosbroke held a service every Sunday until he began to go to Royalton, when his visits were fortnightly.

Mr. Angus Haines followed Mr. Fosbroke as Lay Reader and Sunday School Superintendent, the Rev. Mr. Booth continuing his monthly visits as before. In 1892 the number of Communicants had increased to twentynine. New Paynesville is now within the limits of the District of Duluth.

CHAPTER XLI

STORY OF THE CHURCH ALONG THE NORTHERN PACIFIC R. R. WEST OF BRAINERD

The Church along the line of the Northern Pacific from Duluth to Moorhead was greatly indebted to the officials of the roads, among whom were Hon. T. H. Canfield, Gen. H. E. Sargent, Dr. Thaver and others. Immediately after the Council of 1872, at the request of Bishop Whipple, the Rev. Joseph A. Gilfillan resigned St. Paul's Duluth to become missionary on the Northern Pacific R. R., with headquarters at Brainerd, which was then composed mostly of men "who had graduated in wickedness on the Central and Union Pacific Railroads." The Lord's Day was entirely ignored, shops and saloons were kept open upon this, as upon every other day. Mr. Gilfillan found about fifteen hundred people, living for the most part in shanties and tents. "On the Lord's Day the town was filled with people who came from the adjacent woods; -dog-fights, bear-fights, cock-fights, and other appliances for the moral and spiritual training of the hard working boys,"

In short, Brainerd at that early day was one of the worst towns in the land. The population consisted largely of unmarried men, or married men who had left their families behind them, and, free from restraint, gave way to every excess. The men were crowded in boarding houses, from eighty to a hundred together, every house with a bar, where the thirsty boys could drink. Even the best dry goods store had its barrel of whisky with a dipper for any one to help himself. The town was full of saloons, low dance houses and gambling rooms, where the men spent their evenings. Generally, in the worst part of the town, the noise of revelry never died away until the night was far spent, broken by an occasional pistol shot. There were the professional gamblers and desperadoes, men who had killed their man, dangerous characters, who had twice attempted to fire the town for the opportunity to plunder.

But all were not of this class. When the missionary came, there were five communicants at his first service. The people began to come to church. At the evening service the church was filled with working men. Before church the missionary makes the circuit of the saloons and boarding houses and invites the men to come to the service. He visits them during the week, and becomes personally acquainted with them. The congregation grows. The interest increases. As we had the only church building in Brainerd, nearly all the people who went to church anywhere came to us.

A great improvement in the morals of the town soon became visible. The stores were closed on Sunday, excellent families were coming in every day, and before long the place was as orderly as any other town.

About this time two Indians, under arrest for the murder of a young woman, supposed to be guilty were taken from jail by a mob and hanged from a pine tree on the main street, opposite the "Last Turn Saloon." On this occasion the missionary officiated as an attache of Judge Lynch's court. Beneath the gallows tree Mr. Gilfillan requested the privilege of praying for the unhappy men who were soon to be launched into eternity. The request was granted, many of the crowd crying out, "Let the minister pray with them, let them die decently." It was an affecting sight to see these two poor Indians and many of their executioners kneeling on the ground beneath the fatal tree under God's blue sky, imploring that mercy on the passing souls, which man denied. They were brothers, twenty-two and twenty-four years of age, one of them baptized eight years before by our Indian clergyman. They realized keenly their situation. One of them from the moment he was taken by his executioners from his cell, while trembling in every limb, with clasped hands and upturned face, prayed till the last, "Jesus Christ save my soul." "It is a comfort to think," says the missionary, "that he died so. It is a testimony to the power of religion that even an Indian was so deeply impressed with the realities of the world to come that in such an hour he clung to the only thing in Heaven or on earth that could help him. Around him stood a crowd more inexorable than death, more cruel than the raging sea, thirsting for his blood. He heeded naught; his thoughts were in that world whither he was about to go. Let us hope that he who heard the thief upon the cross hearkened also to his last trembling petition."*

The following tribute is from the "Presto," of December, 1872:

^{*}From an account by the Rev. Mr. Gilfillan.

"Two Indians had been lynched at Brainerd in August, 1872. One afternoon the Rev. Mr. Gilfillan, Rector of the church, called at the jail and was allowed by Sheriff Gurrell to hold an interview with the older of the two Indians. He had a long and interesting talk, and was greatly surprised to learn that the man had been baptized in the Church some seven years before. He was familiar with the Lord's Prayer, the Creed and a large portion of the Catechism.

"During the conversation Mr. Gilfillan asked the poor man by what he should be judged hereafter. Hanging his head, the Indian answered, 'By our badness.' He did not touch the subject of their crime, as he intended to visit them frequently, and he hoped to learn from them the truth in regard to it. He left feeling that he had found a strayed lamb, which he resolved to try to bring back to the Father's fold,—an angel, to speak the only kind sympathetic words he had heard since he had been thrust into his gloomy cell.

"The pall of night had fallen over the 'City of Pines' when Mr. Gilfillan was startled by the report that the mob had attacked the jall and were on the point of leading the Indians to execution. With a cry of anguish, he hastened to the painful scene, when the lawless mass, swayed by the fiendish passions, were moving with terrible imprecations, bitter oaths and hid-

eous laughter toward the fatal tree.

"He would have cast himself before the reckless crowd, with whom revenge, fear and morbid curiosity were the ruling passions, and expostulated with them, but kind hands held him back, and he could only follow, begging to be allowed to pray with the wretched victims of lawless men. Permission was granted; and there, beneath the blighted pine, stood the man of God, with hands upraised over the trembling victims. Heaven refused even the light of a star; but the dim ghastly light of a low drinking hell at the back shed a gloomy light upon the faces of men whose hearts then and there were stirred by satonic impulse.

"These men, even in their lawless rage, uncover and bow their heads. The voice of God's messenger reads the Burial Service, 'For this corruption must put on incorruption, and this mortal must put on immortality. . . . The sting of death is sin and the strength of sin is the law,—not a sound save that of the minister, or a cry, 'O. God! O, Jesus!' from the wretched men half dead with fear. And now the service is ended, and with increased oaths and louder yells the work proceeds, and the two souls are launched into the presence of their Creator. . . .

"A stillness which can be felt falls upon the little hamlet, men speak of the deed in hushed tones, all seem awe-struck,—even the haunts of vice are still. . . Alone by himself, the man of God raises his anguished soul to God in prayer—for not only those departed, but for those who in a two-fold sense were murderers.

"Father forgive them for they know not what they do."

Besides Brainerd, Mr. Gilfillan had charge of the missionary work from Aitkin to the Red River, and for thirty miles down the Mississippi, including Crow Wing, Fort Ripley and Little Falls. Week-day services were held along the line of the Northern Pacific during the summer and fall of 1872, wherever a few workmen could be collected. In the permanent settlements services were continued during the winter, and until the arrival of the Rev. H. C. Hamilton Dudley, the following spring, to take charge of the Red River end of the road. Until the cold weather set in

these services averaged nearly one service a day, and were attended by persons of every denomination.

Among the places visited was Aitkin, about thirty miles east of Brainerd, where a week-day service was held each week. The Church was the first by a year to occupy the ground. All the people of the town assembled in the railway station once in two weeks, or oftener, for a year from June, 1872, to June, 1873. There were about five communicants of the Church here. During this period Mr. Gilfillan was the only clergyman of the Church along the Northern Pacific from Duluth to the Red River.

In the evening of August 26th, 1872, Mr. Gilfillan held the first service ever held at Hobart, the first settlement west of Brainerd, and about twelve miles east of Detroit—a town which has since disappeared. These services were held in the railway station, and at the second service Miss Grace M. Weymouth was baptized.

His first service at Detroit was held in the evening of the following day. Bishop Whipple had already held a service here for the first time on Monday, August 12th, on his return from White Earth. At this visit he confirmed one person. This may have been the first religious service ever held in the town, unless we except Father Gurley before he came into the Church. The Bishop also preached on the 12th at Oak Lake, a temporary camp of workmen engaged in the construction of the road, three or four miles west of Detroit,—which soon disappeared. In his journal the Bishop says: "This is a city of tents, nearly every place a whisky shop,—dance houses, saloons, gambling hells,—an abode of wickedness. I visited from tent to tent and gathered a good congregation;—they listened with apparent interest."

Moorhead, so named from one of the directors of the Northern Pacific railway, was on the old stage line from St. Paul to Fort Garry, and was one of Mr. Burbank's stations. The few inhabitants fled for their lives in the Sioux massacre of 1862. The town was laid out in 1871. There were then about thirty houses, and not far from two hundred inhabitants. By July of the following year there might have been seven or eight hundred. Until June 6th it was the terminus of the road. Mr. Gilfillan held his first service here Wednesday evening, August 28th. His second service was held September 11th, and subsequently on Thursday evening every two weeks.

Glyndon, so named from the "nom de plume" of a popular writer in the Atlantic Monthly, was located March 26th, 1872. On the 11th of April the boarding tents arrived, and on the 14th the advance party of eight colonists landed. In July several houses had been erected. The first notice of a service by Mr. Gilfillan in the local paper appears on Friday evening, November 8th, in the chapel, though it would be strange in him to have a service at Hobart and pass by Glyndon. A service was also held February 12th, 1873, after which public notice appears that he would hold service every other Wednesday evening. It is likely that his first

service was held in September in connection with the change of day at Moorhead.

In the spring of 1873 Oak Lake ceased to be a station for the trains, and in March Audubon took its place and Oak Lake disappears. A little south of Audubon there lived at this time Father Gurley, who had come out in September, 1871, as a missionary of the Methodist Church along the line of the road.

At the time of the first service at Moorhead there was no building in the town which could be used for that purpose, and accordingly the serice was held in a passenger coach on the side track. At that date there were only surveyors' tents on the ground where Fargo now stands, with the exception of two small log houses near the river. The first service in the prospective city was held on Friday evening (August 30th) with a celebration of the Holy Communion. There were five communicants among the railroad surveyors and their wives. Mr. Gilfillan thinks this the first religious service ever held in Fargo. It was held in the spacious dining tent of the surveyor. The missionary continued to visit Moorhead regularly once in two weeks until June, 1873, when this, with the stations west of Brainerd, became a part of the work of the Rev. H. C. Hamilton Dudley, who held a monthly service.

In April, 1873, Mr. B. F. Mackall of Maryland came to Moorhead. On his way he called on Bishop Whipple, who at once appointed him Lay Reader at Moorhead. Shortly after his arrival he began to hold services, which from this time were kept up continuously. The place of meeting was a small chapel on Fifth street, built by the efforts mainly of the Presbyterian minister and used as a school house and for public gatherings.

In August, at a service held in a private residence, Mr. Dudley baptized three adults, and September 21st he administered the Holy Communion for the first time. December 8th (1873) Bishop Whipple made his first visitation to the Mission. Of this notable event Mr. Mackall gives the following interesting account:

"Last Monday was a more busy day than Sunday. Bishop Whipple was expected, and I had to prepare for his coming. Fortunately, the day was stormy, and the schoolmistress did not put in an appearance, so I had more time in which to make my preparations. I first cleaned out the chapel thorougly, then I borrowed a carpet from Mrs. D. to cover part of the floor and a white cloth for the table; a lecturn was constructed of a stand and a small reading desk, and two desks placed side by side formed a railing. A chancel was thus improvised, giving the chapel a decidedly churchlike appearance. The Bishop and Mr. Dudley arrived that evening, and were the guests of Dr. Kurtz and myself—the Bishop occupying the sofa-bed at night. Service began at half past seven. The chapel was crowded, many being unable to gain admission. The service was very colemn and impressive. The audience, composed chiefly of men, witnessed for the first time, the "Laying on of Hands." The Bishop preached one of his wonderful sermons,

to which the audience listened with breathless attention. And then, while the choir sang the Confirmation hymn, the candidates advanced and knelt at the railing. Three were confirmed, all adults."

The Rev. Mr. Dudley continued in charge until his death in May, 1875. His work will be noticed more at length hereafter. "His death," says Mr. Mackall, "was very sudden, and was a great blow to us all. He was a broad-minded, whole-souled Christian gentleman whose loss was keenly felt."

The Rev. Richard Wainwright followed, arriving July 5th, and holding his first service, as advertised, in the Presbyterian chapel, which had lately been purchased for the use of the Church. His first service was held July 11th, 1875. Mr. Wainwright divided his time Sundays between Moorhead and Fargo; but during his cure the Church in the two towns becomes more distinct and their history ceased to be connected. About 1878 the chapel was removed from its former site to the block donated by the "Land Company" of the Northern Pacific R. R. Mr. Wainwright held service at every station along the railroad, including Thompson, Aitkin, Brainerd, Motley, Aldrich, Wadena, New York Mills, Perham, Frazee City, Detroit, Audubon, Lake Park, Hawley, Muskoda, Glyndon, Moorhead, Georgetown,* Pembina and Fort Abercrombie.

In the summer of 1875 a rectory was built, but was first occupied by the Rev. Mr. Dickey in 1877, Mr. Wainwright continuing to reside in Fargo, where he was also in charge, though he was canonically connected with the Diocese of Minnesota and in charge of the Missions from Detroit to Bismarck. The larger places, as Fargo, Moorhead, Detroit and Bismarck had Sunday services, while the smaller towns had services on week days. At Moorhead he officiated twice a month. In his absence the service was kept up by his efficient Lay Reader, Mr. Mackall. Among those who took an active interest in the Church should be mentioned in particular Dr. John Kurtz and Mr. H. G. Finkle. Mr. Wainwright remained in charge until Easter, 1877, when he removed to Duluth.

About 1875 a Sunday School was organized in Moorhead, of which Mr. Samuel Partridge was the first superintendent. For many years he continued to take an active interest in the school, and to his untiring zeal in the work of the Church at Moorhead from the time he became a resident in 1874 is to be ascribed the praise of making the Sunday School in Moorhead what the Bishop said was "the best Sunday School in the Diocese," although several others shared in this honor. "Under his efficient superintendence the school increased rapidly in numbers, and its influence for good in the community and in building up the church was incalculable."

After the resignation of Mr. Wainwright the Rev. Thomas E. Dickey was in charge of Moorhead from August 26th, 1877, to July 15th, 1878.

^{*}Dr. Samuel W. Thayer, of Brainerd, one of the party, read service here on a Sunday in 1871.

About this time the Rev. E. Steele Peake, who had been absent from the Diocese since 1866, returned and took charge of mission work on the Northern Pacific. His rectorship at Moorhead dates from August 1st, 1878, and extends to June 10th, 1881. In 1878 a parish was organized and admitted the following years under the title of

ST. JOHN'S, MOORHEAD,

permission having been given by Bishop Whipple December 6th. With the rectorship of the Rev. Geo. E. Swan, September 9th, 1881, the Parish becomes self-supporting. His charge ended December 31st, 1886. Other rectors are Rev. Thomas E. Dickey, January 1st, 1887 to March 31st, 1889, the Rev. Alfred G. Pinkham assisting from September 1st, 1887, to June 1st, 1888; Rev. E. C. Bennett, July 21st, 1889, to October 20th, 1889; Rev. G. A. Harvey, September 16th, 1890, to June 28th, 1891; Rev. H. Baldwin Dean, December 13th, 1891, to December 4th, 1892; Rev. Geo. H. Mueller, December 11th, 1892, aided by the American Church Missionarfy Society, Domestic Board and Bishop Whipple.

About May, 1872, a colony came out under the auspices of the New England Bureau of Emigration and took farms in the vicinity of Detroit. The first common school on the Northern Pacific R. R. west of the Northern Pacific Junction was opened in Detroit the last Monday in June of the same year. The first religious service in the village was held by the Rev. James Gurley, a Methodist minister, known as Father Gurley, who afterwards received Holy Orders in the Church. Bishop Whipple held the first service of the church at Detroit August 12th, 1872, at which he confirmed one person.

About two weeks later the Rev. Joseph A. Gilfillan of Brainerd held his first service at Detroit, August 27th, in a new store building belonging to Mr. Giles Peake. The Holy Communion also was administered for the first time, according to the Rite of our Church. Arrangements were made to hold a fortnightly service. His second service was held in McKenzie's Hall, Tuesday evening, September 10th.

At a visit January 4th, 1873, a lot was selected for a church.

Regular services once a fortnight were thus kept up during the winter. April 17th Mr. Gilfillan was accompanied by the Rev. H. C. Hamilton Dudley of Ohio, who had been sent out by the American Church Missionary Society of New York to take charge of the Red River end of the

Northern Pacific railroad. Mr. Dudley arrived at Detroit and located there the 2d of May, and on the 15th of the same month was received by letters dimissory into the Diocese. His cure extended to Bismarck on the Missouri.

The work of Mr. Dudley was that of an evangelist—a work for which he was peculiarly fitted by his previous training. He says in his report: "This work is in part no less effectively performed by private personal effort and cottage lectures than by the more formal and regular public services."

It would appear that Mr. Dudley held his first service at Detroit May 25th in the Baptist house of worship. Soon after his arrival he leased the property known as Tyler's Hotel, proposing to hold service in one of the larger rooms until the completion of a church. A room was fitted up for a chapel in which evening prayer, with a lecture, was said on Fridays. Special notice of Sunday services from time to time was given, which at a later day were held in Peake's Hall and occasionally in the Congregational and Baptist houses of worship.

At his winter visitation Bishop Whipple confirmed three persons at Moorhead December 8th, three at Detroit the 9th and two at Rush City the 11th. In his report in June, 1874, Mr. Dudley says: "I do not know how many places I have visited nor how many sermons or lectures I have delivered." Now his congregation assembled in a tent, at another time in an upper room, here in a rude school house, there in a railway station, and again in some chapel kindly loaned him, or he is speaking to the men on the train of their need of a Saviour. After two years of faithful labor he died of pneumonia at Detroit on Ascension Day, May 5th, 1875, and was laid to rest on the 8th.

We give a brief sketch of the life of this pioneer missionary of the border:

The Rev. H. C. S. Hamilton Dudley was born February 18th, 1821, in Vershire, Orange county, Vermont. After serving acceptably eight years in the Methodist ministry, he was ordered deacon by Bishop Doane, and served as assistant at Grace Church, Newark, N. J. While in charge of missionary work in several counties in the "Northeastern Itinerary" of Ohio he was advanced to the priesthood by Bishop Bedell July 1st, 1860. In 1871-2 he was a missionary at Xenia, Ohio. The Hon. Jay Cooke had proposed to the American Church Missionary Society a mission on the Northern Pacific railway. The Rev. Mr. Newbold, then secretary of the society, visited Mr. Dudley in his arduous field and asked him if he would undertake such a mission. After careful consideration he decided to undertake the work and was appointed in the spring of 1873, and threw himself into the new field with his accustomed ardor.

In one of his extended journeys he reached the extreme northwestern limit of civilization—Bismarck. He says: "The place is one of fearful wickedness and has but a small representation of the Episcopal Church; but the

'pioneer blazing' has now commenced, and the way is open for all the work I can do there."

In 1874 he says: "No services are more heartily welcomed than those of our Church. We have a neat church building now at Fargo nearly completed. On one Sunday I had an appointment at Bismarck, and on the next at Rush City, five hundred miles away. I might have been at any one of twenty other places."

Mr. Newbold adds: "He was a man of single purpose, of special adaptation to the pioneer work, and most successful in the extended field to which he devoted the last years of his life. His last report speaks of the thermometer being 41 degree below zero, of his walking several miles over the drifted prairies, and of living in a shanty which had no chimney and which was exceedingly cold." He adds in his report: "I did not intend to give the least intimation that I thought of abandoning the work to which you sent me here. . . The interest, influence and practical good of the Mission is steadily increasing, and I can but desire that the American Church Missionary Society should feel assured that it has planted the good seed of Gospel truth and Evangelical religion here just where it needed to be planted."

One living upon the ground bears the following testimony to his work:

"One needs but to ask the men of the trains and the people of the towns and hamlets along the railway to know the value his whole ministry has been towards furthering the cause of our dear Lord, and to be impressed with the fact that he was filled with the love of Christ. His last words were: 'I have fallen with the armor on. Like my old splintered valise, I am simply a wreck.'"

His death occurred May 5th, 1895, after a brief illness consequent upon exposure in the discharge of his duty.

The same year in which the Rev. Mr. Dudley became a missionary on the Normern Pacific railroad saw the Rev. James Gurley seeking admission to the Church. Both alike had been efficient and honored laborers in the ministry of the Methodist communion. The latter had already passed the age of three score and ten, and is said to have been the oldest deacon ever ordained in the American Church. His father had been one of John Wesley's preachers.

Father Gurley was born in Wexford, Ireland, and up to the age of seventeen lived with an aunt, who was a devout communicant of the Church. Young Gurley was educated in a church school in Waterford, Ireland, and at the age of seventeen joined his father, who had emigrated to the wilds of Ohio and became a Methodist preacher of note, often preaching to ten thousand people at a revival. He remembered distinctly the "jerks," a peculiar religious excitement now almost forgotten, which swept Kentucky

and Ohio. He once saw a lawyer at a religious meeting in Ohio read to the people out of the Book of Common Prayer, who looked upon it as something which had forever passed away. Although one of the oldest citizens of his town, he offered himself as a volunteer in the Kansas troubles, and often escaped being hanged by the Missourians as a strong anti-slavery man. From Kansas he came to Minnesota, where by the appointment of his conference, he became the earliest missionary preacher along the line of the Northern Pacific, and in fact the first pioneer minister of any name, having held the first religious service, it is said, ever held at Brainerd and at many other points along the road.

In his old age the love of the Church came back to him, and he was a frequent attendant upon the services at Brainerd. The day following the consecration of the church at Brainerd the Bishop proceeded to Detroit, and there, in the evening of May 30th, 1873, in the Baptist chapel and in the presence of a crowded congregation, as we are told, he "confirmed the Rev. James Gurley, a venerable servant of God of over seventy years, for more than forty of which he had been a Methodist minister of celebrity."

It could hardly be expected that one so well stricken in years, more ready it would seem, to lay aside his armor than to put on one to which he was unaccustomed, would fall into line with the methods of the Church. But, as we have seen, his early life had been moulded by her teaching; and, besides, the Methodists of his younger days were not averse to the Prayer Book. Accordingly, he was received by Bishop Whipple and admitted as a candidate on the 30th of June, being licensed to read the Service of the Church and to exhort the people. He was ordered Deacon September 11th, 1874, and entered at once on his ministry. He resided at Detroit for some time, and held occasional services there, but his work was mainly at other points. He was advanced to the priesthood the third Sunday after Trinity, 1877.

Father Gurley held services at Glyndon, Hawley, Muskoda, Hobart, Oak Lake, Lake Park, Detroit, Frazee City, and indeed at nearly every station between Brainerd and Moorhead. His first service at Hawley was advertised for July 4th, 1875, and from that time the first Sunday in each month. Hawley had been settled by people mostly from Somersetshire and Dorsetshire in England, who had come out under the auspices of a Mr. Rodgers, a Congregational minister. It was known as the Yeovil colony, so named in honor of Mrs. Rodgers, from Yeovil in Somersetshire. The story as given the writer by Mrs. John Parslowe, (Miss Rosalind Lammas,) herself a member of the colony, is as follows:

"Sometime in the summer of 1872 the Rev. Mr. Rodgers visited Minnesota and became acquainted with the officials of the Northern Pacific railway. On his return to England he gave such a glowing description of the country along the line of the road, and of the Red River Valley, and of its future prospects that a considerable number of people of moderate means, but educated and refined, decided to emigrate to Minnesota the coming year. They came over

in three companies. Iu April, 1873, an advance company of men came out to break up the ground and to prepare homes for the families in the new country. In May their wives and families came, and in June the remaining members of the colony set out.

On their arrival in St. Paul they were received by the St. George's Society and escorted with a brass band to a hall, where they were banquetted and entertained with glowing speeches describing the future prospects of the new colony. Meanwhile a late snowstorm had covered the future city of New Yeovil with a heavy mantle of snow. Being snow-bound on the prairie, they were obliged to remain on the cars. Provisions failed, and when they reached Glyndon and could look across the snow-covered prairie, the enthusiasm enkindled by the music and the banquet in St. Paul had subsided, and the emigrants having no roof to cover their heads, became intensely homesick. As many as had the means dispersed at once to find homes in Brainerd and elsewhere.

In the third company were three middle aged ladies who had devoted their lives to educational work in England, and at the request of Mr. Rodgers. had come out to start a young ladies' seminary. On the arrival of the colonists at New Yeovil a large tent was in readiness to receive the ladies, who had been on their way for several weeks. But finding no roof, they went on to Glyndon to find shelter in the reception house. Here they found the mosquitoes so annoying that a team could not be hired to take their baggage from the train to the hotel a few rods away. The company kindly allowed them the use of the baggage car, which was sidetracked for the purpose. At Glyndon they found a few of the May party who were unable to get away, and wo told them the story of their grievances. They pointed out the room where Mr. Rodgers concealed himself when asked to repeat the lecture he had delivered in England, describing in glowing colors the land of promice. One, a physician, was digging a well. A young banking clerk had found employment on the railroad. Meat could be procured only at Detroit, forty miles away. Provisions failed at the hotel. "We went to the one grocery in the place for a little flour. The merchant said, 'We cannot afford paper to put the flour up in. A pillow slip was brought in which to carry the flour to the hotel. Three young women and a boy brother had bought land from a map before leaving England and had had a garden planted, for which they haid paid three dollars a day. The lots were to be corner lots on a main street. A day or two after arriving they set out to view their possessions. They were taken to what seemed the center of a prairie. Nine miles away was a fringe of trees bordering the Red River. Here and there, at long distances, were board shanties, with a stovepipe passing through the roof. One was pointed out as the residence of the justice of the peace. After searching in the tall grass Mr. Rodgers found a stake which he said was the corner where the imaginary streets crossed at right angles. The spot for a garden had been plowed, and a little vegetation of an unknown character appeared through the joinings of the furrows. The "young ladies' seminary" did not materialize. No boys or girls played in the streets of the city. Disappointed, they returned to Glyndon, the baggage car was again attached to the train, and, as others had done, they left the imaginary abode of peace, prosperity and happiness to find a home in a more favored locality"

Among these Yeovil colonists was a young man by the name of F. J. Tassell, who afterwards received Holy Orders. During his residence at Hawley Rev. Mr. Dudley held a service in the school house, which was well filled. As far as known Mr. Tassell and his wife were the only

Church people, the colony being composed almost entirely of English Dissenters. The Rev. Mr. Gilfillan ministered to the people during the plague of grasshoppers. Father Gurley continued his work along this part of the road while strength remained. He was greatly beloved because of his jovial nature and devotion to the people. In his declining years he refused to leave the Northern Pacific. He was in the parsonage at White Earth when it was burned, and would have perished but for two Indian women who rescued him. At last his faculties of body and mind failed through extreme old age, and after some years, with no settled home, he died at the home of his daughter in Iowa, in 1886, at the advanced age of about eighty-six.

The labors of Father Gurley were supplemented at the larger places by other clergy as far as practicable. At Audubon, a few miles west of Detroit, the Bishop held a service March 12th, 1874, in the Congregational house of worship. The labors of Mr. Dudley and Mr. Wainwright were carried on side by side with those of Mr. Gurley. The Rev. Thomas E. Dickey followed Mr. Wainwright as missionary along the Northern Pacific, from Detroit to Bismarck, with residence at Moorhead. He usually held a service at Moorhead and Glyndon on one Sunday, and at Bismarck on the following, with an occasional service at Detroit. He held his last service at Moorhead July 15th, 1878. In his report to the Bishop he says: "I have traveled about eight thousand miles in the seven months I have been here. I have gone to Bismarck, two hundred miles, twice a month. The Church has been fortunate in securing ten lots at Moorhead, the generous gift of the 'Puget Sound Company'."

In the country between Glyndon and Hawley and Muskoda there were a few English Church people. But many of them were so disgusted with the country that they returned directly to England. Father Gurley and the Rev. Mr. Dudley held services at Glyndon. For a time Mrs. Bangs and Mrs. Lewis kept up a Sunday School and a sewing society. But there were few Church people at Glyndon, and the few that were there, having no church, had become so accustomed to attending the Union Service in the chapel that they seemed weaned from their own, and the effort to sustain a regular service was at last given up.

In November, 1879, Mrs. Smyser began to hold a service in her house about three miles east of Glyndon. At first, besides her own family, the farm hands attended, and those who were able to read were supplied with Prayer Books and Hymnals. Then others came from the farms adjoining, and not infrequently there would be twenty-five or thirty present. People on the prairie, who never had an opportunity to attend Divine Service elsewhere, would sometimes drive six or seven miles to attend Mrs.

Smyser's service. She conducted the entire service, playing the organ, leading the singing, and reading a sermon. Many found their spiritual life quickened, and on one occasion nine received Holy Baptism at the hands of the visiting missionary and three the Laying on of Hands. Sometimes the Holy Communion was administered with an average of twelve or fifteen, some of whom were Lutherans and Presbyterians.

After the resignation of the Rev. Thomas E. Dickey at Moorhead, in July, 1878, the Rev. Mr. Gilfillan of White Earth held services at Detroit for a year or more. He may be considered in charge from July 15th, 1878, to October 1st, 1880. His ministrations were necessarily limited or occasional. At the latter date he was followed by the Rev. E. Steele Peake, who closed his labors here April 1st, 1882. From August 12th of that year to November 1st, 1883, the Rev. Reginald M. Johnson was in charge. Mr. Johnson came to Minnesota in the Summer of 1882, and was appointed missionary on the Northern Pacific railway, with headquarters at Detroit. Monday evening, August 14, 1882, a meeting was held at the Opera House in Detroit, at which the Rev. Messrs. Swan, Dickey, Gilfillan and Johnson were present. Addresses were made encouraging the people to build a church. Accordingly, work was begun about the 12th of September, a lot having been bought the day before, of which the title was vested in the Minnesota Church Foundation Society. The work was under the supervision of Major Lew's Stowe. Mrs. H. A. Bowman was active in securing subscriptions to the amount of five hundred dollars, and the remainder was contributed by the Rev. Mr. Gilfillan of White Earth. The first service in the church was held by Mr. Johnson May 6th, 1883. July 2d Bishop Whipple made a visitation and preached in the church. Mr. Johnson continued to hold services at Detroit until the weather became too severe to have a service without a fire. Early in November a notice appeared in the paper that "while the Rev. Mr. Johnson is willing and ready to sustain services regularly in Detroit, it is evident to all that these services cannot at this time be sustained in a church deficient in heating apparatus. He hopes to receive early information that the Church people of Detroit have rendered their church fit for Divine Service, and in the meantime must turn his attention to other portions of the mission hitherto without these means of grace."

It is probable that the public services of Mr. Johnson at Detroit ended at about this time. He seems to have been a faithful priest of the Church and active in the ministry. He had spent a considerable part of his life in ministering to the fishermen of Newfoundland. After residing a short time at Detroit he removed to Wadena, where he continued to reside for over a year. He afterwards was in charge of Morris and Glenwood, with

he stations adjoining, until he removed to the Pacific coast, where he lied.

After an absence from the Diocese of over two years at Valley City, Dakota, Mr. Peake returned to his former field of labor, making Detroit once more his home. His second pastorate here includes the period from une 1st, 1884, to October 1st, 1889, his last service being held Sunday, September 29th. Mr. Peake was greatly beloved, and left behind an abiding spiritual influence.

In the interval between October and April following the Rev. T. E. Dickey of Moorhead ministered to the people, and we may date his charge from December 8th, 1889, to March 3oth, 1890. Mr. Dickey was at the lead of the Bishop Whipple School for boys, which did good work while t continued, but was broken up by an epidemic of scarlet fever.

December 14th, 1890, the Rev. C. E. Lockhart took charge of St. Luke's CHURCH—One Hundred and forty-one.

upplied services. From this time we have no record until the 2d of July, 893, when the Rev. Anthon T. Gesner was in residence. He was followed uly 1st, 1895, by the Rev. L. G. Moultrie.

Great credit is due General H. S. Sargent of Chicago for his nterest in St. Luke's, Detroit. General Sargent spent his summers here and freely contributed for the support of the Parish.

De Ernata page 12.

CHAPTER XLII

THE ELECTION OF BISHOP GILBERT

We have already spoken of the remarkable labors of our first Bishop in the early days of his Episcopate, when the number of our parishes and missions was so small as to allow two or three visitations during the year. Indeed, the Bishop was the chief missionary. Endowed with excellent gifts as a preacher and with a personality which drew the people to him, the number of missions rapidly grew, and the executive work of the Diocese required much more of his time and strength.

In 1864 he says:

"Our Dioceses are too large. . . . practically, we deny our faith by committing to the Bishop a field which no man can oversee. . . . It is always difficult in after years to divide a Diocese, because the Bishop becomes wedded to his flock and its costs them too much of trial to separate."

As the Bishop could no longer visit the remote stations but once a year, the Convocation system was adopted. In this way the Bishop could meet his clergy for advice four times a year. The first Deans were the Rev. D. B. Knickerbacker of Minneapolis, the Rev. Dr. McMasters of St. Paul, the Rev. E. R. Welles of Red Wing. These three men were remarkable men, and were animated with active zeal in our missionary work. The Bishop expresses his obligations to them for carefully prepared information of their fields. He calls attention to the importance of a division of the Diocese at the earliest practicable moment. He speaks of the canonical difficulties and suggests the amendment of the General Canons.

In his address to the Council of 1873 the Bishop again refers to a division of the Diocese as a means of relief. The extension of new lines of railway, the rapid growth of towns and villages everywhere, the vast extent of territory and the state of the Bishop's health seemed to require immediate measures of relief. The first plan was a division of the Diocese. But the Indian work at one extremity and the schools at the other equally needed his



RIGHT REVEREND MAHLON N. GILBERT, D. D.



fostering care. No one could take up and care for the Indian mission like the Bishop. He thoroughly understood the Indian question, and all had entire confidence in his judgment. On the other side the schools at Faribault were yet in their infancy. Buildings were needed; professorships must be endowed. To choose one would be the ruin of the other.

The second plan for relief was to elect an Assistant Bishop. It was doubtful, however, if the General Convention would think that the Canon would apply to the case of Minnesota. It was not until thirteen years more of waiting that the relief desired in this way was obtained.

The third plan proposed by the Bishop was the Provincial System whenever the division should be accomplished. This would not, of course, give immediate relief, but it was a far-reaching and wise statesmanship. It would preserve unity under the lines of the civil jurisdiction of the State. It was along the line of the celebrated report of Lar. Manney to the General Convention of 1868. In his address to the Council of the following year the Bishop draws out more at length the plan of a Provincial Synod, which we trust may yet be realized and thus preserve unity of action in building up schools and other institutions of beneficence.

In 1877 some articles appeared in one of our secular papers advocating a division of the Diocese. This led the Bishop to refer to the subject again in his Council address for that year. He says in reply:

"I do not believe that such division is at this time prudent or advisable. Neither have I asked for relief in that direction. The institutions of the Diocese are in their infancy and require the support of the whole Diocese. We find it well nigh impossible to provide the inadequate stipend of our missionaries even with our united efforts. I have always advocated small dioceses. . . . But this vast field has been intrusted to my care. . . . I must consider the plan of division as it will affect work for which I have labored for eighteen years. Since 1873 the southwestern part of the State has been desolated by locusts, and many of our people utterly ruined. If St. Paul and Minneapolis are placed in a Northern Diocese the Southern Diocese would be compelled to withdraw half of their missionaries."

The Bishop suggests two plans of relief, both of which have been adopted in the ripeness of events, while we trust the third, the Provincial System, may finally be realized. The first was the election of an Assistant Bishop, the second was to ask the General Convention to set apart a missionary jurisdiction and appoint a Missionary Bishop to its charge. The three questions to be solved were, the e:ffect of any action taken at this time upon the missionary work of the Diocese.

From this time the matter rested until 1884, when the Bishop brought the matter to the attention of he Council in the following words:

"The only relief is by election of an Assistant Bishop. I have shrunk from asking it until it seemed an absolute necessity. The support of an Assistant Bishop ought to be provided before his election. No effort has been made in the Diocese to secure an endowment for the Episcopate. If an Assistant Bishop be chosen, I may be able to do much for our educational and eleemosynary institutions. These endowments ought to be secured before I am called away, that the work which you have so well begun may be our children's inheritance forever. If you decide to elect an Assistant Bishop, ask God to show you whom he has chosen."

The suggestions of the Bishop met the hearty approval of the Council, and a committee was appointed, who recommended the election of such bishop, provided a proper support could be secured for his maintenance. Accordingly the Bishop appointed a special committee to take the matter in hand, consisting of the Messrs. Welles, Wilder, Dawson, Merriam, Cole and the Revs. Wells and Thomas.

The committee made its report to the Council of the following year, that they had considered several plans for the support of an Assistant Bishop, but that none of them seemed at the present time practical. The committee accordingly was discharged.

Immediately, on motion, a second committee of seven was appointed to report further on a plan for the relief of the Bishop and additional Episcopal supervision. The Bishop appointed as such committee Messrs. Gilbert, Gilfillan, Thomas, Purdy, Wilder, Warner and How. After consultation the committee recommended the election of an Assistant Bishop, and that the Bishop call a special Council at a date not later than November 1, 1885.

The Bishop was also requested to appoint a committee of laymen, one from each parish for the purpose of securing adequate support. As the committee was not successful in raising a sufficient endowment, on the advice of the standing committee the call for a special Council was not issued.

In the council of 1886 that part of the Bishop's address relating to an assistant was referred to a committee of seven, of which the Rev. Dr. Wells was chairman. The committee made a preliminary report, recommending that the deficit required to complete the amount of \$15,000 should be secured by pledges at this Council. This having been made the order of the day at ten o'clock the following day, the Council went into open session, and the entire amount of \$15,000 was soon pledged.

The committee then made a final report and recommended that the Council do now proceed to the election of an Assistant Bishop. At the request of the Bishop the Council knelt in silent and earnest prayer, after which an informal ballot was taken without nominations. The result of the informal vote showed that of forty-nine votes cast by the clergy the Rev. E. S. Thomas, Rector of St. Paul's Church, St. Paul, had received twenty-one, and that the Rev. M. N. Gilbert, Rector of Christ Church, St. Paul, had received seventeen. Of the lay vote, out of eighty-six votes cast, Mr. Thomas had received thirty-six and Mr. Gilbert thirty-eight.

The Lay Delegates were then allowed to retire for the purpose of conferring on the matter. On their return a formal ballot resulted in twenty-three votes cast for Mr. Thomas and twenty-one for Mr. Gilbert on the part of the clergy, and of the laity thirty-five for Mr. Thomas and forty-six for Mr. Gilbert.

On the fourth ballot the Rev. Mahlon N. Gilbert was elected Assistant Bishop of Minnesota, fifty votes having been cast by the clergy, of which Mr. Gilbert received twenty-seven and Mr. Thomas twenty-one. Eighty-nine votes were cast by the laity, of which Mr. Gilbert received fifty-one and Mr. Thomas thirty-six. On motion of the Rev. Mr. Thomas the election was made unanimous, and the Council sang the Gloria in Excelsis.

The Rev. Mr. Thomas was elected the same year Assistant Bishop of the Diocese of Kansas. Both have entered into their rest. A few words may, therefore, be fitting concerning each.

"The Rev. Elisha Smith Thomas was born in Wickford, R. I. His father, being a man of means, gave the son a liberal education, first, at the University Grammar School in Providence, and then at Yale University, New Haven. After completing his theological course at Berkley Divinity School, Connecticut, and a year as assistant to Dr. Harwood in New Haven, he came to Faribault as the first Warden of Seabury Hall and Professor of Hebrew and Exegesis. He entered into the work of the Bishop Seabury Mission with entire enthusiasm, and was active in the itinerant missionary work about Faribault. He had remarkable success in raising money for church purposes. Some time afterwards a vacancy occurring in St. Mark's, Minneapolis, he accepted a call to become their rector. After a successful pastorate in that city he was called to the flourishing parish of St. Paul's Church, St. Paul, which he held until his election as Bishop of Kansas. He was a man of scholarly attainments, a ready speaker, an interesting preacher, and a man of unusual tact in securing gifts for benevolent objects. If the failure to elect him in Minnesota was a disappointment to his friends here, there can be no doubt that his election to Kansas, though a less inviting field, saved to the Church a valuable institution of learning in Bethany College, and that Divine Providence guided in the choice.

The Rev. Mahlon Norris Gilbert was a native of New York. After studying in Hobart College, Geneva, he came to Minnesota and pursued his studies at Seabury Divinity School. To say that he was a "son in the faith" of Bishop Tuttle, and that the intimate relation of father and son continued through life is sufficient praise. Being also a candidate within the jurisdiction of Bishop Tuttle, he served the early years of his ministry in Montana. It was said of him that he was the best preacher of our Church in the Territory. He was always forceful, and spoke with such earnestness and sympathy as to endear him to his people. At the suggestion of Bishop Whipple he was called to the rectorship of Christ Church, St. Paul, where his ministry was eminently successful, and where he manifested the qualities essential to a pastor over a flock and a Bishop of the Church of God.

Bishop Gilbert was consecrated in St. James' Church, Chicago, October 17th, 1886. The sermon was preached by Bishop Tuttle, who had ordained him. For nearly fourteen years he went everywhere in the Diocese, confirming the churches and winning the love of all, both within the Church and outside. The new generation looked to him as their chief pastor. The schools at Faribault were especially dear to him; and his last effort was in behalf of his alma mater, Seabury Divinity School. He entered into his rest in St. Paul March 2d, 1900. His obsequies were solemnized in Christ Church, where he had been a loving pastor in the years gone by. The service was read by Bishops Edsall, Millspaugh and Tuttle.

There was no need of eulogy. The large concourse, with Bishops, Priests and Laity, the silence, the comfortable words of the Burial Officer, and the mortal remains of him who had been a faithful shepherd of the flock were laid to rest.

Bishop Whipple was on a mission in Puerto Rico at the time when the sad news by cablegram reached him. His reply was characteristic of their relations. Phil. 11, 22, "Ye know that as a son with a father he has labored with me in the Gospel." His letter to the Clergy and Laity of the Diocese, written from San Juan, is expressive of the tender relations which for more than twenty-five years they had sustained towards each other, for more than thirteen of which Bishop Gilbert had been his "right hand in the administration of the Diocese," entering into all his plans "along the lines which have made Minnesota so blessed a field for the work of the Church."

It would not be possible to give in detail here all the tributes to the memory of the Assistant Bishop from the Bishops and Clergy, from parishes and vestries, from ministers of other religious bodies, from societies, organizations of every kind, and from men well known in Church and State regardless of religious or secular affiliation. All felt that they had lost a friend and sorrow pervaded the Diocese. Of him it could be said as of an earlier apostle, "He was a good man and full of the Holy Ghost."

BISHOP GILBERT AND THE DIOCESE.

In the division of labor Bishop Whipple assigned the missionary work of the Diocese to the Assistant Bishop, reserving to himself the care of the schools and such parochial visitations as he should elect. The young bishop was by nature as well as by grace peculiarly fitted for missionary work, and he at once entered upon his duties with all the ardor and enthusiasm of his nature. The record of his work from the time of his consecration to the close of the Conciliar year shows that the spirit of Bishop Whipple and the zeal of the years of his early vigor had taken possession of the younger bishop. Bishop Whipple says in his address: "Parishes and missions seem to have put on new life."

The older parishes had large classes for confirmation, and those of Gethsemane, Minneapolis and St. Paul's, St. Paul, were especially noteworthy.

In the history of the growth of the Church it will be proper to give the following summary. In 1886 our statistics show 4,249 families and 17,108 souls. During that Conciliar year, 1885-6, there had been 1,015 baptisms, of which number 209 were adults. The number of confirmations was 672, communicants, 6,832; Sunday School scholars, 5,393, with 644 teachers.

In 1896 the Conciliar Report shows 6,100 families, with 24,723 souls; 1,171 baptisms, of which 226 were adults; 841 confirmations, and 11,454 confirmed persons; 7,356 Sunday School scholars, with 855 teachers.

During much of this decade the aggressive work of the Church in the Diocese fell to the Assistant Bishop. A careful reading: of his addresses to the Council and the statistics of the Dioceses will show his labors in season and out of season, in the number of missions visited, sermons preached, addresses delivered, and routine work performed. His interest in the Indian work was very great, as manifested in the number of visits made in the Indian country, and the extent of the journeys in visiting this poor race. His visitation to the Indian missions in charge of Archdeacon Gilfillan in September, 1887, was a notable one. During the eleven days spent in this personal observation he saw the power of the Gospel among these Red men at Leech Lake, where J. Lloyd Breck established his second mission, and where his life was in jeopardy from drunken Indians. It was a great mistake, they afterwards confessed. It had now become one of our most interesting missionary points among the Ojibways. He visited Lake Winnibigoshish, and Cass Lake, and Red Lake, where he was welcomed by the old chief Medway-go-on-nint, the "Christian leader" of the northern bands. He presided at a remarkable and interesting meeting of the Indian Convocation at Red Lake, at which Indians were assembled "from nearly all parts of the Chippeway country." At this time the staff of laborers consisted of the Rev. I. A. Gilfillan, who had the general superintendence of the work, the Rev. I. J. Johnson (Enmegahbwh) the native Ojibway priest; and seven native deacons in active work. Services were being maintained at many different points, and a plan of Indian convocations had been organized and found most helpful. At the suggestion of Bishop Gilbert the Indian field was made an independent Convocation, of which the Rev. Mr. Gilfillan was made Archdeacon. The work was realizing the fond dream of J. Lloyd Breck in the early days, and was now rewarding by its fruits the nurturing of Bishop Whipple amidst the greatest discouragements.

The history of the labors of the Ven. Archdeacon Gilfillan among the Chippeways would fill a volume. His name will go down to the future in the history of our Indian work, along with the few who have given their lives to this poor race in the Church in the United States, and the many who have labored under bet-

ter conditions in Canada, but with not more proportionate success.

At a visit the following year, 1889, another long trip was undertaken, "in some respects trying, physically," but enjoyable.

"The work," he says, "is moving on in a blessed and helpful way, and many souls among these natives of the wilderness are pushing their way out of darkness into the glorious light and liberty of the children of God."

In his address to the Council the Bishop says:

"Under the experienced and altogether devoted work of our superintendent, Rev. J. A. Gilfillan, the work is being pressed with a wisdom and vigor which are beyond all praise. Good boarding schools have been opened at Wild Rice River, Pine Point, Leech Lake and Cass Lake, and the material is on hand for the erection of a building at Red Lake. These schools have been largely attended, and the superintendent reports good results. The Roman Catholics are extending their own work among them, but our Church is much more acceptable to the large majority of the Chippeways, and if we can sustain these schools and increase their efficiency we shall do much to elevate and Christianize these neglected people. This work is an integral part of the Diocese, and should receive the interest and consideration of the Council."

Of his visit in 1800, in which he speaks of the labors of Mr. Gilfillan as "without a parallel in the Church" for devoted service, we cannot speak particularly and at length. The year 1890 is memorable in the history of the industrial life of our Christian Indians for the beginning of the lace work, which owes its inception and sustentation to Miss Sybil Carter. The suggestion came to Miss Carter in a visit abroad. Seeing some women engaged in making lace, the question arose why cannot our Indian women be thus taught, and so add to their means of livelihood? The suggestion was carried into effect, and has opened an important avenue to self-help in both the Chippeway and the Dakota missions.

Language Bishop Whippele says in his annual address:

"In September last I made for the seventh time the entire round trip of nearly four hundred miles among our missions to the Ojibways, traveling as heretofore by birch bark canoe and lumber wagon. I noted with gratitude to Almighty God many cheering evidences of progress. At red Lake the work has been strengthened by the presence of a devout and intelligent native catechist. While at Pine Point, where I consecrated the pretty Breck Memorial Church, I confirmed a class of fifteen. The churches at White Earth were visited by the Diocesan, who speaks most enthusiastically of the condition of affairs. . . . It is always a pleasure to visit Birch Coolie and witness the earnestness of our Christian Indians there and the good progress made in industrial work under the general superintendence of Miss Sybil Carter."

Bishop's Gilbert's ninth and last visitation to the Chippeway missions was made in 1896, before the Bishop of Duluth entered upon the duties of his office. This remarkable record of visitations probably surpasses that of any of our clergy in the Indian work excepting that of Archdeacon Gilfillan. It usually occupied two weeks and covered a journey of four hundred miles in its accomplishment.

Perhaps this brief account of Bishop Gilbert and his interest in the Indian work, which was pre-eminently missionary, may be closed with the words of the minute prepared under instruction from the Council for publication in the Diocesan Journal:

"His missionary zeal was intense and enthusiastic. He kindled into flame many a smouldering ember on the hearth-stone of some almost extinguished parish or mission, and in places where for years occasional services were wont to be held resident missionaries were provided for; and before his death Bishop Gilbert had the satisfaction of seeing all but two or three of all the parishes and missions in the Diocese supplied with regular ministrations."

It is a delicate and a difficult task to make a comparison of the relative growth of the Church. Many varying conditions enter into tangible or visible results, so as to affect human judgments. In one of our missionary parishes the fruits of the faithful labors of the pastor for ten years did not appear until some time afterwards. "One soweth and another reapeth,' but both rejoice together. It was a common remark of Bishop Whipple that whatever success he had achieved was due to his faithful helpers rather than to his own efforts. Whatever increase there might be in number of confirmations, or in the success of our Sunday School work, or in the deepening of the spiritual life of the people, it must come from the faithful use of the means of grace on the part of the clergy. And yet back of all this there is a service which does not enter into the statistics of the Church, and cannot be expressed in figures. There is a subtle power behind, which, in his own words, "recharges the batteries and starts anew the enthusiasm of parish and mission." As one of the clergy said:*

"Somehow he seemed to make the outlook take on a more cheering aspect, the shadows drifted away, or were penetrated by a new ray of hopefulness, and the burdens grew lighter for the moment; we took a new

^{*}Rev. Dr. Poole.

grip of the difficulties, resolved to overcome them. It was the smaller places, the weakest spots, which felt this power of his inspiration in the greatest degree; and there, perhaps, more than anywhere else we discover the greatest proof of the importance of his incessant ministrations."

It may be true, as one has said, that Bishop Gilbert's name is not associated with the founding of any institution, school, or charity in the Diocese. These had already been founded by our first Bishop, or by devoted men and women. In the division of the work the schools were reserved by Bishop Whipple for his own care. But in the absence of the Senior Bishop it is much to say that there was not only no retrogade movement, but that substantial progress was made in every agency of diocesan work. Every department of our church work received new inspiration from his presence and encouragement, whether schools, or hospitals, or the Woman's Auxiliary, or the Missionary Convocation, or the Sunday School Institute. In one of his Council addresses Bishop Whipple expressly ascribes the honor of the Swedish work to Bishop Gilbert. As an organized, effective work there can be no question that this was peculiarly the work of Bishop Gilbert. There was no work in the Diocese for which he cared more and prayed more. Whatever may be the success of this movement his name will always be associated with the effort to unite the members of the Church of Sweden in Minnesota with our own Church,

The Episcopate of the Bishop-Coadjutor practically covers a period of fourteen years. In 1886, the year of his election and consecration, there were 78 clergy canonically connected with the Diocese, of whom 68 were in active work; 9 candidates for Holy Orders; confirmed persons or communicants, 6,832; communicating during the year, 3,923; baptisms, 1,015, of whom 209 were adults; confirmations, 672; Sunday School scholars, 5,393; contributions, \$135,799.74.

The report made at the Council of 1900, after the death of Bishop Gilbert, shows 89 clergy canonically connected with the Diocesc, of whom 82 were in active work; candidates for Holy Orders, 9; number of confirmed persons, 11,495; communicating during the year, 7,830; baptisms, 1.027, of whom 189 were adults; confirmations, 767; (the Bishop of Duluth entered upon his duties March 1st); Sunday School scholars, 6,427; contributions, \$159,919.27.

A careful analysis of our Diocesan Statistics year by year shows, notwithstanding the fluctuations of the life of a young State, a "steady advance and development, a deepening of the churchly life, especially in actual communicants, and in the contributions for church purposes, particularly for missionary work. He commended the attractiveness and strength of the Church to hundreds who became its members through his influence."

It is said that when he was near the end, and thoughts of his work filled his heart he expressed the wish that our present Dioceson, Bishop Edsall, might take up the burden and continue his work.

CHAPTER XLIII

THE ARCHDEACON AND HIS WORK

In his address to the Council of 1888 Bishop Gilbert says:

"This Diocese is so vast in extent the largest organized Diocese in the land that I cannot give the personal attention to the individual parishes that is needed, or that I would like to give. We need a Diocesan Missionary. Other dioceses that have tried the plan find it most helpful. A general missionary, representing the Bishop and working under him, could do a grand work for the Church in vacant fields and weak missions. Has the time come to move in this matter? I leave it for you to determine.

"In the meantime the deans of the several convocations can do much by visiting the mission stations in their districts and counseling with the people and clergy. The good results of this plan of visitations by the deans can be seen plainly in our Southern Convocation."

This portion of the Bishop's address having been referred to a committee of five, the Rev. Frank R. Millspaugh of the committee offered the following resolution, which was adopted:

"Resolved, That the committee heartily indorse the suggestion of the Assistant Bishop as to the desirability of having a general Missionary of the Diocese, and recommend that the Council consider, immediately, some way of meeting his salary."

The Council proceeded at once to raise by subscription the required amount, and in a few minutes the sum of \$1,200 was pledged voluntarily by the members of the Council. Subsequently his salary was increased to \$1,800.

The Rev. T. H. M. V. Appleby, M. A., for several years a successful missionary in the northern Red River Valley, was appointed by Bishop Gilbert general missionary of the Diocese, and entered upon his work October following.

It would be beyond our limits to give a full account of the work done by Archdeacon Appleby during the nine years that he was our General Missionary. His reports appear in full in the Journal of each year, and must be read to be appreciated. A few items selected here and there will, perhaps, give an idea of his work in the most readable shape:

"Monday—Canvassed with great success towards a resident clergyman's salary all Monday and part of Tuesday.

"Monday, Jan. 14th—Held a meeting at T. and organized the Mission of Christ Church—baptized two children—evening, service, and took pledges for the salary of a resident clergyman.

Tuesday, Jan. 2d.—Went to R.; visited from house to house, looked into

the church title, and appointed a service.

"Monday, April 22d.—Attended the vestry meeting of —— and spent the balance of that and the 23d in raising the amount required of that portion of the field towards the salary of ———

"Sunday, May 19th.—Held Divine service at ————. Administered Holy Communion—help confirmation class—evening service—appointed Church

'Building Committee-church to be built at once."

The close of the first year's record showed that the missionary had made 2,457 visits, traveled 13,371 miles, assisted 16 parishes or missions to raise the salary of the rector or missionary, and paid over to the Diocesan Treasurer a considerable sum over and above his traveling expenses.

So successful was the work of the General Missionary that Bishop Gilbert says in his annual address at the close of the first year:

"The need of such an adjunct to the successful and satisfying working of the Diocese is imperative. He goes forth as the authorized representative of the Bishop, and is my right hand in all matters pertaining to the business affairs of our mission work. In a Diocese of the extent of Minnesota the work cannot be satisfactorily or thoroughly done by the Bishop alone. Our present General Missionary is a man of affairs, of ability, and of indefatigable energy. . . . Let us take no step backward." . . .

The report of the General Missionary for the second year of work showed 17,033 miles of travel, 15 parishes or mission stations assisted to raise the salary of a rector or missionary to the extent of \$7,235.40, and for church building \$3,015.30.

During this period new towns were springing up in the northern part of the State, and the area traveled by the missionary was larger every year. It is impossible to speak particularly of each parish or mission to which he ministered in temporal and spiritual things. He secured sites in the new towns, he pledged assistance in church building, he ministered in vacant parishes, he ad-

ministered Sacraments in destitute places, at one time in the extreme north or east, and the day after in the extreme south or southwestern part of the State.

All this, no doubt, tended to hasten the consummation of what had been so ardently desired, the division of the Diocese, and more Episcopal supervision. The extent of territory, the increase in membership, the organization of new parishes and missions, now made this a necessity. At the close of his ninth year the Archdeacon says:

"It has been my privilege to hold services in many towns and settlements where they had never been held before, and I have frequently reopened churches, and have always aimed to supply the weak missions generally with as constant services as possible, and many have been the heart-touching testimonials as to their value and blessing.

"It is the mission work in the outlying mission fields that holds people in the Church and brings members into her fold. . . .

"I have preached and addressed, 289 times; celebrated the Holy Communion 110 times to 1,871 communicants. I have baptized seven adults and thirty-two children. . . . I have catechised forty-three Sunday Schools and laid two cornerstones. I have assisted sixteen parishes or missions in raising the salaries of their clergymen to the extent of \$5,300, and have traveled 22,240 miles. I have raised during the past year \$11,095.60. . . .

"A total summary of the work performed by the Archdeacon of Minnesota during the nine years is as follows:

"Addresses and sermons, 2,557; Holy Communion celebrated 858 times to 12,472 communicants. I have baptized 315 persons and children, and have traveled in the performance of my duties 142,846 miles. I have raised since I have been in Minnesota \$123,230, and have built, or assisted in building, twenty-five churches, which, with eleven I built before I came to this Diocese, makes a total of thirty-six."

So important did the work of the Archdeacon appear to the Council that upon motion a special committee was appointed to report upon it, which may be briefly summarized in the following expressions:—

"That in the exceptional character of his work he has made the office of Archdeacon, though old in name, a new one in the nature and extent of the work done. The parishes and missions, especially in what is now the Missionary District of Duluth, wherein the Archdeacon has become recognized as the founder, and for a time the sustainer of the work, are many, and the zeal and affectionate interest which he has shown cannot be too highly praised."

Bishop Gilbert also acknowledged from time to time the valuable services of Archdeacon Appleby, and no doubt much of the increase in the numbers confirmed was owing to the earnest and unremitting efforts of the General Missionary. Mr. Appleby's appointment terminated soon after the Missionary District of Duluth was organized and the Bishop had taken a survey of his new field.

CHAPTER XLIV SCANDINAVIAN THE WORK AMONG THE SWEDES

In 1851 the Rev. Mr. Unonius, a Presbyter of this Church, visited the Mission in St. Paul by special invitation to examine into the "merits of our territory with a view of recommending it to his countrymen. Mr. Unonius had been the first graduate of Nashotah under Mr. Breck, had organized two parishes amongst the Norwegians and Swedes within the Nashotah Mission, and had built St. Ansgarius Church in Chicago, of which he was the pastor. Mr. Breck had already been instrumental in forming the nucleus of a settlement of Swedes near one of his stations. These acknowledged our Church and gladly accepted the ministrations of the clergy of the Mission.

Among the lay brethren of the Mission was an educated Swede, who, even, then were found in considerable numbers in St. Paul. At their own request the clergy gave them occasional services on Sundays and Holy Days, with such other ministrations as occasion required. At such times Sorenson was interpreter, and Mr. Breck became the pastor of these members of Christ's flock. "Our first service for the Norwegians in Minnesota," writes Mr. Breck, "was had in Christ Church, St. Paul, on yesterday, the day after Christmas."

It would seem that the Mission continued to minister to the Swedes as long as Mr. Breck remained in St. Paul. With his withdrawal to enter upon the work among the Indians there appears to have been no systematic effort to continue the work among the Scandinavians for many years, though our clergy often ministered to them as occasion presented. The Rev. Joseph E. Lindholm, a graduate of Seabury Divinity School of the class of 1867, was expected to enter upon work among his countrymen. but for some reason declined.

In his address to the Council of 1874 Bishop Whipple savs:

"The Rev. Eric Petersøn, priest of the Church of Rome, was received into the Church on the day of Intercession in St. Mark's Church, Minneapolis. The service was taken from the Ordinal, with the addition of questions.* At my request he has undertaken a friendly mission to the

Scandinavians in Minnesota. The Church of Sweden preserved at the Reformation the historical Episcopate. In the eighteenth century it adopted the Augsburgh Confession, and is, therefore, Lutheran in its faith. It has deputed confirmation to its presbyters, reserving ordination as the especial function of its bishops. The Church of Norway is also Episcopal in government, but has not preserved the historical Episcopate. We have nearly two hundred thousand Scandinavians in Minnesota. They are a brave, virtuous, freedom-loving and law-abiding people. They come of a vigorous northern race, and will wield a powerful influence upon our future. They have comparatively few attachments to the Episcopal government of their national churches, and are liable to be divided into sects, and this may lead to unbelief. I believe their only hope of permanent union in faith is to receive an Episcopate of their own and a liturgy in their own tongue. The Church of England has adopted the principle of suffragan bishops, and I see no other way to meet one of the greatest problems of our time."

The original chapel of the Bishop Seabury Mission at Faribault was fitted up for the Scandinavian congregation in that city and a "Mission Service" was translated into Norwegian for the public use of the Scandinavians. Mr. Peterson extended his labors into other parts of the Diocese, holing services in their settlements. Among these were Kasson, Litchfield, Willmar, Benson, Morris, Northfield and Faribault. "My translation of the Mission Service," he writes, "has been introduced, but without success. The Scandinavians cling to the ancient Lutheran Service, and any alteration in that respect is useless."

The committee to whom was referred that part of the Bishop's address relating to Suffragan Bishops for foreign nationalities reported unfavorably with regard to special legislation on this subject, and the matter does not seem to have had any further consideration.

Mr. Petersøn, at the wish of the Bishop, began a translation of the Book of Common Prayer into the Norwegian language. This was completed and ready for publication in the year 1880. Mr. Peterson continued his work among his countrymen with considerable success until his death. He was a man of learning, and in his Council address of 1888 Bishop Whipple pays a loving and generous tribute to his memory.

^{*}Journal of 1874, Appendix I.

After the death of Mr. Peterson the work among the Scandinavians rested for a time. During the rectorship of the Rev. A. G. Pinkham at Litchfield, a church service in Swedish was held by Mr. Pinkham in Trinity Church April 26, 1891. He was assisted by a Seabury divinity student, Mr. J. Johnson, a native of Sweden and familiar with the Swedish tongue. At this service the Evening Prayer, translated into Swedish and printed, was used for the first time. Mr. Pinkham thinks that while the Swedish Liturgy may have been used before, yet the Church Service of the Book of Common Prayer had never been used in the Diocese translated into Swedish. As a result of this effort in behalf of the Swedes there was a movement about this time, both at Litchfield and at Cokato and Atwater, for the whole congregation of the Swedish Lutheran Church to come over to us and organize as Swedish parishes. At Cokato a committee had already been appointed to confer with Bishop Gilbert on the subject. Success followed their efforts, and a congregation was gathered and a church built, and the independent Swedish congregation, which had been organized two years before at Litchfield by the Rev. Mr. Tofteen, sought admission into the Church, and was received by Bishop Gilbert April 19, 1903. This independent Lutheran Church had seceded from the Angustana Synod some time before.

"In September, 1892, Mr. Nelson J. Russell, a layman of Minneapolis, requested Bishop Gilbert to take up work among the Swedes in Minneapolis. This had also been in the thoughts of Bishop Whipple and Bishop Gilbert, but men and means were wanting. At the request of Bishop Gilbert, the Rev. Olaf T. Toffteen, then a candidate in the Diocese of Quincy, came to Minneapolis to conduct services in the Swedish language. The Rev. H. P. Nichols of St. Mark's Church, Minneapolis, accepted the charge of the work, and pledged Mr. Toffteen a salary of one hundred dollars a month. Captain Reno and Mr. Hector Baxter took a deep interest in this movement."

Services were begun on the 23d of October in Tolefson's Hall. There were twenty-five Swedes present. On Christmas morning a grand Swedish Christmas service was held in St. Mark's

Church, at which five hundred Swedes were present. The day after Christmas Bishop Gilbert organized a Mission in South Minneapolis, called St. Ansgarius, and another in North Minneapolis, called St. Johannes. In March, 1893, the Rev. Mr. Faude of Gethsemane Church opened a chapel in South Minneapolis, which was at once filled by an interesting congregation.

About the same time the congregation organized by Mr. Toffteen at Litchfield sought admission into our Church. The success of the work aroused considerable opposition among some of the Swedish clergy; but, notwithstanding, a third mission was organized in West Minneapolis and named The Church of the Messiah. In May, 1893, the membership in South Minneapolis had increased to one hundred, and the mission was organized as the Parish of St. Ansgarius, and permission given to use the Rite of the Church of Sweden as long as the congregation used the Swedish tongue.

September 13th, 1893, a church was completed in the face of very great obstacles, and opened for divine worship. Mr. Toffteen continued his work amidst many discouragements. In 1896 he held three services in St. Paul's Church, St. Paul, out of which grew the parish of St. Sigfrid. Meanwhile a church had been built by the Parish of The Messiah in West Minneapolis, and another was in process of erection by St. Johannes in North Minneapolis. At Cokato a congregation had been gathered and a church built, and in Northern Minnesota and North Dakota congregations began to be organized, and two Swedish congregations were brought into union with our Church. In Duluth also a congregation was organized, and at Aitkin an independent Swedish congregation, with its church property, was received into union with us, while in Lake Park and Strandvik congregations have been reorganized and services regularly held.

It would exceed our limits to speak of all the laymen who aided this work. Very much is due to the Rev. Mr. Nichols of St. Mark's Church, Minneapolis. Bishop Gilbert gave much thought to foster and direct this unique movement, and should its success be equal to its early promise it will remain as a monument to his Episcopate. With that loving spirit which went out

to these children of a sister communion our Senior Bishop was in fullest sympathy. Bishop Gilbert says: "Important emergencies must be met by adaptation of existing laws interpreted in the largest way, while at the same time loyal devotion to the Church in corporate capacity is clearly conserved." In an article in the Foreign Church Chronicle and Review, London, March, 1897, Bishop Whipple says:

"When (the Rev. Mr.) Unonius resigned his cure (in Chicago) to return to Sweden he asked me to take it under my charge. . . . I became deeply attached to the Scandinavian race. . . . Often and often I have tried to devise plans whereby these children of a sister church might become fellow-heirs with us. . . I have often conferred with Bishop Gilbert, whose heart beats in unison with my own in plans for the dear Church that we love, to find some way to bring these children home."

The Lambeth Conference also set its seal upon this movement thus begun in our Diocese. A report signed by fifteen Bishops, among whom were some of the foremost theologians in the Episcopate, was adopted in the following words:

"That, in the opinion of this conference, earnest efforts should be made to establish more friendly relations between the Scandinavian and the Angelican Church, and that approaches on the part of the Swedish Church with a view to mutual explanation of differences, be most gladly welcomed, in order to the ultimate establishment, if possible, of inter-communion on sound principles of ecclesiastical polity."

Bishop Whipple adds:

"It was in the spirit of this declaration of one hundred and fifty Bishops, assembled in Lambeth, that our Swedish work has been inaugurated. It has been under the especial care of Bishop Gilbert, who at every step has had my hearty advice and co-operation. I hardly know how to frame in words the feeling of thankfulness which comes to my heart as I recall the merciful guidance which God has vouchsafed to us in this work.

The members of our Swedish congregations in Minneapolis belong largely to the laboring population. . . . They have given gladly of their poverty to sustain and support their pastors."

The reception of the congregations at Litchfield and Cokato into union with this Church, with permission to use the Liturgy and Vestments of the Church of Sweden and the recognition of their Confirmation,—and all this with the advice and approbation of some of the wisest and most conservative leaders in the

Church,—was followed by the ingathering of a large membership. In his address to the Council for 1894 Bishop Gilbert says of the diocesan committee on Swedish work:

"The members of this committee have been untiring in their efforts, and have saved me from a care and anxiety, which, with my many other duties, would have been quite impossible for me to assume." In 1895, through the united efforts of the committee, the Archdeacon says: "The Swedish work of our faithful brethren has been placed upon a solid foundation and is bearing precious fruit." In 1896, in behalf of the committee on the state of the Church, he says: "The work among the vast Swedish population of our State is certainly most encouraging and keeps extending. A recent General Convention passed a canon distinctly recognizing the right of the Bishop to license the use of the Liturgy of the Church of Sweden, which the Bishops of this Diocese and others had previously done without such formal recognition of authority."

The Rectors are as follows:

MESSIAH CHURCH, corner of Blaisdell Avenue and 29th Street, Rev. John Johnson, April 15th, 1895, to May 29th, 1898; Rev. Erick Forsberg, August 20th, 1898—April 15th, 1904; Rev. Alfred Kalin, May 19th, 1904—the present Rector (1907)—organized April 13th, 1893, as a Mission; first church opened March 20th, 1894.

ST. ANSGARIUS, corner of 5th Avenue and 19th Street S., Rev. Olaf A. Toffteen, October 15th, 1892—

Rev. J. V. Alvegren.

Rev. Wilhelm Blomquist, January 17th, 1902.

First service October 23d, 1892, by Olaf A. Toffteen in Tollefson's Hall, 15th Avenue S. and Franklin Street; organized as a Mission by Bishop Gilbert December 26th, 1892; February 1st, 1893, rented Epiphany Chapel of Gethsemane; Mr. Toffteen ordered deacon by Bishop Burgess January 1st, 1893; priest, June 1st, 1893; organized as a Parish April 19th, 1893; incorporated May 1st; admitted June 7th, 1894; became self-supporting June 1st, 1894; church first opened September 13th, 1893; first confirmation was by Bishop Thomas of Kansas June 18th, 1893.

ST. JOHANNES', corner of Newton and 5th Avenues N., organized Mission 1893; Rev. John Johnson, June 1st, 1894—May 29th, 1898; Rev. Erick Forsberg, August 20th, 1898—April 15th, 1904; Rev. Alfred Kalin, May 19th, 1904, present rector (1907); church opened by Bishop Gilbert May 30th, 1897, at which time seven were confirmed.

Epiphany Chapel, referred to in connection with St. Ansgarius, was a temporary place of work. Epiphany Mission was started in Normanna Hall, corner of 12th Ave. S. and Third St., and later was moved to 1123 3d St. S., where for four or five years Sunday School and regular services were held on Sunday, having in connection sewing and cooking schools, and a free kindergarten. The work was carried on under Mr. Fande. Epiphany Mission does not appear in the Journals and the work was probably absorbed by other missions.

CHAPTER XLV

THE CHURCH CLUB OF MINNESOTA

In the fall of 1890 the Rev. John Wright, D. D., Rector of St. Paul's Church, St. Paul, suggested to Bishop Gilbert the importance of organizing the Laymen of the Diocese into a Church Club. The only Church Clubs in existence at that time were those of New York, Massachusetts and Delaware. In response to this suggestion, and with his hearty approval, an invitation, signed by the Bishop Coadjutor, Dr. Wright, and the Rev. A. J. Graham, Rector of Holy Trinity, Minneapolis, was extended to the Laity of the Diocese to meet them in the parlors of the West Hotel in Minneapolis to consider the matter. Accordingly, in response to this invitation, about a dozen of the leading Laymen of the Twin Cities met January 14th, 1891, to discuss a plan of organization. As the result a committee was appointed to draft a constitution, of which Mr. Frank O. Osborne was a member and in effect chairman of the committee. A constitution drawn up by this committee was presented and discussed and adopted at a dinner given in Minneapolis February 4th, 1891, at which eighty-five of the leading Churchmen of the Diocese were in attendance. Officers were elected at this meeting, and the Church Club at once entered upon its career.

The object of the Church Club was to bring the Laity together in a social way, to make them acquainted with one another, and thus to afford an opportunity, otherwise impossible, for discussing freely, and from the point of view of a layman, such questions, whether general or diocesan, as they deemed of prime importance to Churchmen. For this reason the Clergy were at first excluded from membership. About a year later, however, the constitution was so altered as to allow clergy to join in accordance with the precedent of most of the other Church Clubs in the American Church, though the club, as yet, has never elected them to office.*

^{*}At this date, 1907, there are but three Church Clubs in the United States which do not exclude the Clergy from membership.

The Church Club idea being new in our Church in 1891, there was no precedent to follow; and, therefore, our Diocesan Club took its form from its environment. This was well. It has given to the club an independence of action suited to the conditions of a new, vigorous and growing Diocese loyal to the Church, yet unfettered by traditions which would hinder its extension.

For a full list of the early members we must refer the reader to the records of the club. We must mention, however, the name of Mr. Frank O. Osborne, who gave very much thought, time and labor of love in drafting the constitution, arranging for the initial meeting, and in an extensive correspondence in many ways, which has ensured the success of the club,—a success not surpassed by any other in the American Church.

First of all, the Church Club has made the Churchmen of St. Paul and Minneapolis better acquainted with each other and welded them in more friendly relations. During the sixteen years of its existence the three annual meetings, Epiphany, Easter and Trinity-tide have been held alternately, without deviation from the rule, in Minneapolis and St. Paul. The officers and members of the executive committee have always been equally divided between the two cities; although, from the first, the city of St. Paul has always had the largest number of members.

Again, the club has tended to break down the barriers of parochial exclusiveness. Laymen from different parishes, meeting socially three times a year, have come to have a broader vision of the work and mission of the Church than that afforded in their own parish.

Furthermore, the club has been able to lessen the narrowing influence of diocesanism by promoting a friendly interchange of diocesan courtesy. Remembering that "Ubi Episcopus, ibi Ecclesia,"* the club has had many newly consecrated bishops as its guests, and has wished them God-speed in their work, and has always listened with delight to the story of the achievements of the older members of the Episcopate. Every bishop whose jurisdiction lies within the limits of the original "Louisiana Purchase,"

^{*&}quot;Where the Bishop is, there the Church is."

and many others from the Domestic and the Foreign Fields have been the guests of the club.

Among the more notable gatherings of the club are the reception and dinner to the Bishops of the American Church, of whom fifty-six were present, and to the distinguished deputies to the General Convention of 1895 held in the city of Minneapolis; the reception and dinner complimentary to the officers, writers and speakers of the 19th Church Congress, held in St. Paul in October, 1899, and that held in honor of the officers and delegates to the 12th National Conference of Church Clubs in April, 1904. By these and similar gatherings the Churchmen of Minnesota have been brought into contact with many of the leaders of the American Church, and have been stimulated by their utterances.

For the purpose of aiding in building up an intelligent type of churchmanship, five courses of Lent Lectures, free to the public, were delivered at sundry times under the auspices of the club, to large audiences in St. Paul and Minneapolis. Those on "Unity and the Lambeth Declaration," and on "Leading Persons and Periods in English Church History" were published in book form by the Young Churchman Company, and met with a ready and extensive sale.

The several courses are as follows:

1896.

[&]quot;Unity and the Lambeth Declaration."

[&]quot;Unity," Rt. Rev. M. N. Gilbert, D. D. "The Holy Scriptures," Rev. H. P. Nichols.

[&]quot;The Holy Scriptures," Rev. H. P. Nichols. "The Creeds," Rev. John Wright, D. D.

[&]quot;The Sacraments," Rev. J. J. Faude.

[&]quot;The Historic Episcopate," Rev. W. P. Ten Broeck. 1897.

[&]quot;The Book of Common Prayer."

Introductory Lecture, Rev. D. W. Rhodes, D. D.

[&]quot;The Prayer Book in Primitive Times," Rev. A. A. Butler.

[&]quot;The Prayer Book the Conserver of Faith, Doctrine and Worship," Rev. C. D. Andrews.

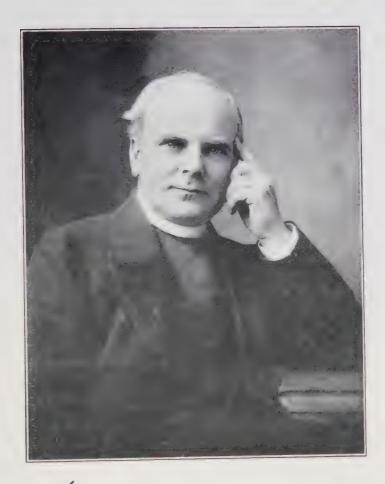
[&]quot;The Prayer Book the Exponent of Literary Style and Devotional Expression," Rev. A. W. Ryan, D. C. L.

^{1899.}

[&]quot;Leading Persons and Periods in English Church History:"

[&]quot;Wycliffe and the Pre-Reformation Period," Rt. Rev. David Sessums, D. D., Bishop of Louisiana.

[&]quot;Crammer and the Reformation Period," Rt. Rev. Geo. F. Seymour, D. D., LL. D., Bishop of Springfield.



Jewly Jans Mr. Wilkingson



"Hooker and the Post-Reformation Period," Rt. Rev. D. S. Tuttle, D. D., Bishop of Missouri.

"Pusey and the Catholic Revival Period," Rt. Rev. C. C. Grafton, D. D., Bishop of Fond du Lac.

"Seabury and the American Period," Rt. Rev. William Montgomery Brown, D. D., Bishop Coadjutor of Arkansas.

1900.

"The Church at Work."

"Church Extension," Rev. Arthur S. Lloyd, D. D., of New York.

"The Religion of the Family," Rev. S. D. McConnell, D. D. LL. D., of Brooklyn, N. Y.

"Christian Education," Rev. Robert E. Jones, D. D., of Geneva, N. Y.

"The Development of the Spiritual Life," Rev. James O. S. Huntington, Westminster, Md.

1903.

"Great New Testament Characters and Modern Life:"

1. "The Administrative Life,"—St. Peter, Rt. Rev. Samuel Cook Edsall, D. D., Bishop of Minnesota.

2. "The Prophetic Life,"—St. John Baptist, Rt. Rev. Reginald H. Weller, Jr., D. D., Bishop Coadjutor of Fond du Lac.

3. "The Devout Life,"—St. John the Divine, Rt. Rev. Charles S. Olmsted, D. D., Bishop of Colorado.

4. "The Practical Life,"—St. James, Rt. Rev. Arthur L. Williams, D. D., Bishop Coadjutor of Nebraska.

5. "The Missionary Life,"—St. Paul, Rev. Frank Du Moulin, Rector of St. Peter's Church, Chicago, Ill.

The discussion by the club of not a few questions bearing upon our Diocesan Church life, such as that in 1894 upon the Division of the Diocese, and such topics as "Who Shall Constitute Our Vestries;" "What Shall be the Basis of Representation of Parishes in Our Diocesan Councils;" "What Shall be the Qualifications of Electors in Our Parishes," practically settled the diocesan legislation upon the matters discussed.

The Church Club of Minnesota was quick to discern the importance of a union of the Church Clubs in the land in a National Conference of Church Clubs, and has always sent delegates to the annual meetings of the conference. The constitution of the National Conference of Church Clubs was drafted by a member of the Church Club of Minnesota.

It is not too much to say that for sixteen years past there has not been in the Diocese a more potent agency for the creation of missionary enthusiasm, intelligent churchmanship, inter-parochial and inter-diocesan friendliness, bountiful hospitality opportunely administered, the spirit of toleration and "esprit du corps" among

Churchmen, both within and without the Diocese, than the CHURCH CLUB OF MINNESOTA.

NOTE. This chapter on "The Church Club" was prepared by Mr. Osborne without reference to himself. We have taken the liberty to mention Mr. Osborne's name in justice to him.



RIGHT REVIEEND SAMUEL COOK FDSALL, D. D.



CHAPTER XLVI

THE ELECTION OF BISHOP EDSALL AND HIS AD-MINISTRATION

On the second day of the Diocesan Council held in Winona Thursday, June 6th, 1901, after a nominating vote by orders, followed by silent prayer for the guidance of the Holy Sprit, the Right Reverend Samuel Cook Edsall, D. D., Missionary Bishop of the District of North Dakota, was elected Bishop Co-adjutor of the Diocese of Minnesota by a majority of the votes of the clergy and the laity voting by orders, which on motion was made unanimous by a concurrence of both orders voting thereon separately.

The happy result thus achieved was a matter of great rejoicing. The Council had been one of singular unanimity and good feeling on the part of brethren; the beautiful city of Winona was at its best in gracious hospitality, and the venerable Bishop had arisen to the importance of the occasion. It seemed as if strength had been given him of God for this special day that he might perpetuate the apostolic line in a diocese where a Kemper had planted and he had watered, and God had given the increase.

The Bishop Coadjutor elect was not a stranger in the Diocese. During the latter days of Bishop Gilbert he had made several visitations in the Diocese, as well as after the decease of the Bishop by special request of Bishop Whipple. In his failing strength Bishop Gilbert had spoken of him affectionately, with the wish that his brother Bishop might take up the mantle he must soon lay down. The election of Bishop Edsall is said also to have been the wish of Bishop Whipple.

In his parting words to the Council,—the last earthly Council over which he was to preside, Bishop Whipple said:

"I have looked forward with deep solicitude to your election of a Bishop Coadjutor. I tried not to have a preference, and to have the election such that it might be said: 'The Lord shall choose.' I believe the election to-day has come from the Inspiration of the Blessed Spirit. I know the place I have in your hearts. I have the love of the Clergy and Laity of the Diocese. Give to the one you have chosen today as you gave to my late Coadjutor, a love unclouded by a doubt."

Not long after Bishop Whipple entered into his rest. Bishop Edsall became Bishop of Minnesota on the 3d of October of that year, 1901, the second day of the session of the General Convention in San Francisco, and was formally inducted into office in Christ Church, St. Paul, on November 5th. The same month he accepted the offer of the Churchmen of Minneapolis, made upon his election as Coadjutor, and renewed upon his accession as Bishop, to provide an Episcopal Residence which should become diocesan property, and on the 1st of January, 1902, the Bishop removed to Minneapolis.

In his annual address the following year the Bishop says:

"But though I deemed it my duty with regard to the most efficient performance of general diocesan duty to reside personally in the Twin Cities (for I cannot but think of them as one), I also felt that the Cathedral, the official seat of the Bishop, should still continue in Faribault. Here stands the first building erected as a Cathedral upon American soil. Under the altar rests the body of the apostolic Whipple. It is a sacred spot. Here, then, so far as the present Bishop is concerned, shall continue the Cathedral of the Bishop of Minnesota."

The Bishop also expressed the great satisfaction he felt, and in which the Diocese shared, that the beloved widow of our sainted Bishop would continue to make her home in Faribault, and her mansion the center of that gracious hospitality of which the home of our beloved diocesan had been the center for so many distinguished guests in the old world and the new.

Five* years have passed,—so quickly does time speed its flight,—Since our present diocesan entered upon his work. It is one-tenth of our existence as a Diocese. And while the romance of our early history can never repeat itself, we may profitably review the work of these five years and compare it with that of the years that are past.

The first work of the Bishop was to become acquainted with the character and the needs of the Diocese he was to administer. To this end many visitations with a service, but without confirmation, were made in a social way. In many ways the Bishop was assisted by Archdeacon Haupt, who had been appointed to this

^{*}Written in 1907.

office and administration after the resignation of Archdeacon Appleby. July 24th, 1899, the Board of Missions had elected the Rev. C. E. Haupt, Rector of the Church of the Messiah, St. Paul, General Missionary of the Diocese, with instructions to enter upon his duties September 1st. The record of his work in full, under the direction of Bishop Gilbert, will be found in the Journals for 1900 and the years following. A large number of stations had been cared for by the vigorous administration of Archdeacon Haupt, some of which were destitute, temporarily, of a rector, and many of which were dependent on such services as could be sustained by their own lay readers, or by the students of Seabury. In his annual address for 1901 Bishop Whipple gratefully recognizes the services of Archdeacon Haupt as doing a work which it is impossible for the Bishop to do, since in no other way could neglected mission fields be so wisely cared for.

It seemed therefore providential that in the transition through which the Diocese was to pass a man educated in our own Divinity School and acquainted with the Diocese should have been appointed by our Diocesan Board as General Missionary in the Diocese. Bishop Whipple confirmed the appointment by conferring upon him the title and the powers expressed in the name of Archdeacon.

In his first annual address to the Council of 1902 Bishop Edsall says:

"It would have been impossible to have carried on the missionary work with anything like its present efficiency, except for the unwearying labors and self-sacrificing enthusiasm of Archdeacon Haupt. Particularly have his services been essential during this period while a new Bishop was trying to acquaint himself with a large and unknown field. In fact, I do not see how it would be possible for a single bishop to administer this diocese efficiently without the aid of an Archdeacon especially charged with the duty of ministering to vacant fields, collecting pledges and otherwise making arrangements for the coming of new rectors, providing occasional celebrations of the Holy Communion in fields under the charge of deacons and lay readers, and otherwise aiding the Bishop in the performance of his duties as the chief missionary of the Diocese. I sincerely trust I may continue to have the benefit of Archdeacon Haupt's assistance during the coming year."

Indeed, so efficient had been his work that the amount of pledges for the support of services for Missionary Parishes, which had been \$3,708 in 1899-1900, had increased to \$7,032 in 1901-2, while in the latter year the parishes at Wells, Janesville, Austin and Fairmont voluntarily relinquished the aid of the Board of Missions. Thus the progress of the work of the Church in Minnesota received no material check under the trying ordeal through which she was called to pass in the loss of her two bishops.

Accordingly, in his second annual address made to the Council of 1903, the Bishop notes the spiritual progress made in the Diocese. During the eighteen months of his administration he had become familiar with the needs of the field and had visited many of the parishes from three to ten times. It was a revival of the Episcopate of the earlier days, when Bishop Whipple, in a field with a moderate number of parishes and missions, could call his people by name, and be truly a shepherd of his flock. Every point was now supplied with services, and the Bishop had formulated a definite plan of work. We note the leading facts which have marked his administration.

First, the Bishop decided that the time had come in the history of the Diocese when it was wiser to "strengthen the stakes," rather than "lengthen the cords." At first services had been held in every hamlet and settlement in the State, and even in rural districts. There was a fascination and a romance in this early work. Twice a year, or oftener, our first Bishop's long list of visitations included towns now extinct, or where our Church people have passed into the silent land. There was a church knighterranty in all this that deeply stirred the Church. It won also the hearts of the common people in the State. It was no small thing for our cultured clergy to go out into the towns and villages, where the contrast was very marked between their gentle ways and those of the early pioneers of some of the religious bodies. All this was well in its day. Churches, or simple chapels, had been built in ambitious towns which did not fulfill their promise of growth. Nor was this unwise or a waste of money. The faith, and the will, and the work were consecrated to the service of God.

It has, therefore, been the policy of the present diocesan to strengthen the strategic points, and, from these as centers, to extend the services and the influence of the Church in the feeble outlying stations. There are several such in particular, as St. James, from which the Rev. Mr. Knowlton as

Dean cares for several feeble points, which but for him would be without the ministrations of the Church.

Aside from the efficiency of the Woman's Auxiliary and the Sunday School work, two other agencies require special mention.

The Lay Readers' League was organized October 16th, 1902, as a diocesan organization to systematize the help given to supply "vacant parishes and missions, and to carry the Sunday Services of the Church to places which can be visited by a clergyman only on a week day." This was, indeed, no new project further than to reduce to system and to give a stimulus to the efforts of our faithful laity. Much work had been done from the early days and all along under the direction of the clergy. The students of Seabury have supplied vacant Missions and Mission Parishes over a wide extent of territory, and thus prepared themselves to be useful missionaries. To name the stations and points where they have read the services of the Church and kept alive the work would be almost to call the roll of our parishes. Gethsemane in Minneapolis has always had its consecrated lay priesthood, out of whose ranks have come many who have recruited the ministry. Christ Church, Red Wing, had in Judge Wilder a strong helper; and for many years General McLean, of Frontenac, sustained the services acceptably, while Mr. J. D. Green was the founder of the church at Lake Benton. It seems almost invidious to name some to the exclusion of other excellent laymen, who have either laid the foundation, or have seconded the efforts of the parochial clergy in sustaining the services of the Church. The organization, therefore, of the "Lay Readers' League" is an important step forward among the instrumentalities for the furtherance of the work of the Church, and should be reckoned along with our "Churchman's Club" and Sunday School organization as an efficient auxiliary.

It is the glory of the closing years of the Episcopate of Bishop Whipple and of the administration of Bishop Gilbert that the work among the Swedes assumed practical form. In this work the Parish of St. Mark's, Minneapolis, under her rector, the Rev. H. P. Nichols, shares the honor of its financial success. It was a wise step to permit in advance the use of the Swedish Liturgy, so endeared to the children of a sister communion, a step afterwards sanctioned by the authoritive action of the General Convention of 1904. The Bishop calls attention to the importance of this in his Annual Address to the Council of 1905.

In November, 1903, the Rev. John V. Alfvegren, by appointment of the General Board of Missions, entered upon his work as general missionary to the Swedes in the Northwest. For the support of this work, which included the District of Duluth and other parts, our Diocese pledged \$500. It proved a timely arrangement, thereby doing for the Swedish missions the work which our Archdeacon had done for our English speaking mis-

sions and mission parishes. As time goes on, it will be found that the permissive use of the Liturgy of the Church of Sweden will mark the transition to the use of the Book of Common Prayer as inevitably as the language of their fatherland must give place to our English tongue. Our Swedish congregations are now St. Sigfrid's, Cokato; Emmanuel, Litchfield; S. Ausgarius, S. Johannes and Messiah, Minneapolis, and S. Sigfrid's, St. Paul. To these we may add in the District of Duluth S. Johanne's, Aitkin; St. Peter's, Duluth; Emmanuel, Eagle Bend.

In material progress there has been a very marked advance in the last five years of our history. When the present Bishop entered upon his work some of our parishes and institutions were encumbered with a heavy indebtedness. In speaking of the indebtedness incurred at Breck School, the Bishop voiced his own, as well as the resolution of the trustees, that no further indebtedness should be incurred with his permission. It will therefore be noted that there has been a reduction and extinction of debts. It needs but a reference to the annual reports to see how great an advance has been made in this respect. Many of the gifts for local objects are recorded in the parochial histories. Others of a more general character are the generous gifts of Mrs. H. T. Welles to our missionary parishes and clergy, and of the Hon. Isaac Atwater of a tract of land in the city of Minneapolis for the Bishop Seabury Mission.*

In the salaries of the clergy and in the offerings for general and diocesan work there has been a notable increase. In 1901 the contributions for general missionary work were between seven and eight hundred dollars. In the year ending September 1st, 1904, the amount had reached four thousand dollars, while the Sunday School Lenten offerings in 1905 amounted to \$2,500, and the Advent offering for the same Conciliar year was \$1,000. The Advent offering of the Sunday Schools, as reported to the Council of 1904, was the largest received up to that time.†

The reports for the years 1905 and 1906 show a remarkable spiritual progress in the extension of the Church. This appears in the generous gifts towards the reduction of debts upon churches, the improvement of rectories, the enlargement of churches and in the increase of salaries and the revival of interest in fields which had seemed barren. To name one parish to the exclusion of the many would seem unfair and would occupy too much space. This will be found in the parochial histories so far as

^{*}Since this was written other notable gifts have been made. †See Journals of 1902-1907.

reported. Special mention may, however, be made of our rural parochial work in outlying fields, as in Le Sueur county under the Rev. Mr. Crickmer in his large itinerancy, also at Chatfield, now classic ground for the memories of Mrs. Judge Ripley, at Austin, and especially New Ulm, where insuperable obstacles have at last been overcome through faith. As the crown of all this, the number of persons ratifying the vows of their baptism has reached the largest number in any one year in the history of the Diocese.

In the early history of the Diocese parishes had been organized at many points which gave promise of growth. One can hardly fail to read with interest that Grace Church, Sauk Rapids; St. Columba, Gull Lake; St. John's, Chanhassan; Trinity, St. Albans; St. Peter's, Shakopee; St. Paul's, Point Douglass, were important factors in the organization of the Diocese, and in point of numbers were rivals of Ascension Church, Stillwater; Holy Trinity, St. Anthony, and St. Luke's Hastings, with a score of communicants each. The following convention added St. John's, Crow Woods and St. Paul's, Winona,—the latter with two or three male communicants. To the above were added in 1859, in the memorable Convention which elected our first Bishop, Trinity Church, Anoka, St. John's, Minnetonka, St. Mark's Free Church, North Minneapolis, St. Andrew's, Waterville, and Trinity, Orono, with others which have grown to be large and influential parishes as St. John's, St. Cloud, Christ Church, Red Wing, and the Church of the Good Shepherd, Faribault.*

Of the twenty-three parishes represented by delegates in the Convention of 1859, could the future have been foreseen as we see it today, scarcely more than one-half would have been admitted as parishes. Indeed, in the Convention of 1859, which elected our first Bishop, only four received no aid from any Missionary Board, though the title of self-sustaining was strained in its application.

There were three reasons for the organization of these mission parishes. In the first place there was the lack of legislation adapted to the needs of the Episcopal Church, which, happily, has now become more complete. At an early day church property

^{*}Now "The Cathedral of Our Merciful Saviour."

was held in trust by the missionary. This was uniformly the case with the property acquired by the Rev. J. Lloyd Breck. In other cases parishes were incorporated under a general law which applied to all organizations, secular as well as religious, in order to hold property. Again, parishes were incorporated, no doubt, in some instances for appearance sake. There was a common impression that unless there was a formal organization there was no church. It was difficult to make people understand that baptism makes us members of the Church; a visible organization recognized in law was something tangible. So parishes were organized to meet this difficulty. A third reason was for purposes of representation in convention. This was notably the case in the Convention of 1859, when partizanship ran high. Trinity Church Anoka, was represented by the same number of delegates as Gethsemane, Minneapolis, or Christ Church, St. Paul. In 1850 there were but two parishes in the Diocese, which, apart from private resources or personal friends of the rector, could have sustained services. These were Christ Church, Red Wing, which never received aid, and Gethsemane, Minneapolis, which became self-supporting at the end of its first year.

This condition of things has been perpetuated to the present time, notwithstanding a law adopted in the Convention of 1857, when the Diocese was organized. Canon VIII on the organization of parishes provided that a parish may be organized by the election, on the nomination of the Missionary or Rector, of a Warden, an Economos and a Secretary. Had this simple plan of organization been followed, with or without incorporation as a body politic, it would have tended more to the unity of our work as well as its efficiency. No doubt the framers of our diosecan polity felt that the Diocese is the unit, while the economic principle, nevertheless, had the supremacy. To speak of it as purely the Congregational theory may be a misnomer.

This principle or method of organization never became general, but the principle was revived by Bishop Gilbert in his organization of missions, and the appointment of a Bishop's Committee, while the incorporation of the Diocese of Minnesota as a corporate body has supplied a want in regard to the tenure of

property which rendered inoperative the simple mode of organization referred to.

In support of the theory of the Diocese as the unit of the work of the Church, we may refer to the address of Bishop Whipple to the Convention of 1864, in which he says:

"We need some plan that will bring us to closer fellowship. We do not realize, as we ought, our oneness in Christ. We have the theory, but not the practical blessedness of faith in the one Holy Catholic Church. Isolation dwarfs our views and cramps our efforts, until our ministry has something of the selfishness of sectarian division. It has been suggested that one way to secure this blessed result is for the clergy to be supported by a common fund, the Diocesan authorities apportioning to each a due proportion of the general income. I am by no means certain that either clergy or laity are prepared to enter upon a life which involves so deep a recognition of brotherhood in the ministerial office, so deep and earnest faith in the providence of God, and which will demand such abounding liberality and self-denial." A committee of three was appointed on this part of the address of the Bishop, who made an able and exhaustive report and proposed a canon the following year. Final action was taken in the Council of 1868, from which we quote the following: "That with certain modifications and restrictions the proposed canon meets with our cordial approval." The committee thereby recognized the principle of the unity of the Diocese in the working of the Church, but did not think it expedient at the present time to enter upon such an arrangement as the support of the clergy from a Common Fund.

See pages 19-25, Journal of 1866; 79-80, Journal of 1867, and page 22, Journal of 1868.

In view of certain difficulties connected with the working of feeble missionary parishes, Bishop Edsall in his address to the Council of 1903 made a suggestion relative to transforming such parishes into missions. Meanwhile the Bishop, as a temporary expedient, accepted election as rector of a number of these parishes, with a provision empowering him to appoint a clergyman as his vicar or priest in charge. This portion of the address of the Bishop, on motion of Dean Slattery, was referred to a committee to report to the next Diocesan Council the draft of a Canon, and to obtain from the Legislature such action as would make legal the transformation of an incorporated parish to a mission. The Bishop renewed his suggestion the following year. His

plan of a proposed canon will be found on p. 38 of the Journal of 1904, and the able and exhaustive report of the committee, of which the Rev. W. P. Ten Broeck, D. D., was the chairman, presenting the legal difficulties involved in the transformation or reduction of parishes to missions as affecting vested rights in tenure of property, will be found on pp. 69-70 of the Journal of 1904; and a Canon on the Dissolution of Parishes was presented for the consideration of the Council which would meet the legal difficulties involved, and be in harmony with the Statutes of the State. A further discussion of the matter will be found on pp. 30-32 of the Journal of 1905.

An event of great importance, not only in our own Church educational work, but also in that of every Christian body in the State, was the effort made about 1901 to tax the mortgage securities of the investments of the Bishop Seabury Mission, administered for educational purposes. This attempt met with defeat in the District Court, and an appeal by the Rice county authorities to the Supreme Court, met with a signal defeat. An adverse decision would have seriously crippled the resources of our schools in Faribault and indeed of all educational institutions in the State. But though the decision of the court was a guarantee of protection to all similar charities, the burden of the expense of litigation fell upon the Seabury Mission alone.

Two other events of interest belong to this period. The first is the appointment of a committee on church work at the University, and the organization of the Bishop Gilbert Society for church work amongst the students. The end in view is more pastoral work among the students, and the strengthening of the bonds of church life during residence at the University, and the promotion of a healthy social intercourse. It is to be hoped that this movement, though tardy, may be the means of much good and of more personal pastoral oversight among the young men and women, who, during the important formative years of University life are away from their own home restraints and the influences of parochial life.

The other event is the organization of the Cathedral Chapter at Faribault in 1906. While perhaps there was no written law

before this, after the consecration of the Cathedral and the previous transfer of the property to the Bishop Seabury Mission, all the Clergy connected with the work at Faribault were de facto members of the Cathedral staff. The clergy assisted in the services and preached in rotation. While there was no formal organization, certain traditions grew up which were practically recognized; the Rector of the Cathedral congregation was nominated by the Bishop, though not officially known by the title of Dean. The first to bear this title was the Rev. William Gardam, 1887-1896. While the residence of the Bishop is in Minneapolis as a more convenient center, where by the generosity of the parishes of that city the See-House is located, yet Faribault is recognized as the See of the Bishop and the seat of the Diocesan Educational work. It has been the aim of the Bishop to preserve the traditions of the first Episcopate without departure from the "old customs."

The five years of the Episcopate of Bishop Edsall have witnessed the passing of an unusual number of our laymen, whose usefulness could ill be spared. Their record is a part of the history of our diocesan institutions, and their memory is entwined in the hearts of the parishes they served so well. Only their names can be mentioned here. Their works do follow them. Among these are Emerson W. Peet, who served the Diocese with marked ability in all that related to its financial interests, Capt. J. C. Reno, our veteran Churchman; Dr. Jared W. Daniels, the trusted friend, adviser and helper of Bishop Whipple in his Indian work; the Hon. Eli T. Wilder, whose name went out from his parish, and from the Diocese of which he was the ornament into the National Church; the Hon. R. R. Nelson, an original member and an honored attendant of Christ Church, St. Paul; Mr. Reuben Warner of Christ Church, St. Paul, whose liberality extended beyond the bounds of his Parish Church; Mr. J. C. Pierce of Red Wing, whose alms are a sweet memorial before God; the Hon, Charles A. Morey, identified not only with the interest of the Church at Winona, but with our State educational interests; the Hon. J. A. Kiester, a pillar of the Church at Blue Earth City from the beginning; Capt. Frank M. Thornton, one of our pioneers and a tower of strength in his parish at Benson, and Gen. William B. Bend, the president of the Lay Readers' League,-with others, whose lives were cut short in their growing usefulness, and whom the Church needed to fill her ranks. Lastly we may mention the name of the Hon. Isaac Atwater, whose memorial is the Parish of Gethsemane, the institutions of his city, and the schools at Faribault, to which he was a liberal giver.

And if we mourn the loss of so many of our faithful laity, we also miss the earthly fellowship of an unusual number of our revered clergy. Of these we reckon the Rev. Edward Moyses of Dundas, for many years a faithful and beloved priest in this Diocese, esteemed and honored for his wise counsels; the Rev. Schurer Werner of S. Sigfrid's, St. Paul, a loss deeply felt in our Swedish work, whom we could ill spare; the Rev. Colin Tate of Blue Earth, with his rare gifts of mind and heart, for whom the schools and places of business of his city were closed as a mark of respect on the day of his funeral: the Rev. Charles Holmes, who has left behind him the seal of a faithful ministry in the Church of the Ascension, West St. Paul; the Rev. Charles Clark Camp, "saint, scholar, missionary and pastor," and at his death "Acting Warden of Seabury Hall;" the Rev. Charles Denison Andrews, D. D., Rector of Christ Church, St. Paul, Dean of the St. Paul Convocation, member of the standing committee, uniting in himself a rare combination of qualities of heart and mind; the Rev. E. Steele Peake, who came to Minnesota in 1855, was missionary in the Valley of the Minnesota, and at St. Columba and Crow Wing, and, after an absence of several years, along the line of the Northern Pacific west of Brainerd, Chaplain of St. Mary's Hall for twelve years, and of the Church Home,—a man of loving heart, gentle, trusted and beloved. To these we add the Rev. Frederick H. Rowse, whose untimely taking off filled all our hearts with grief, a man "gifted with social charm," of high scholarship and of musical talent, and lastly, the Rev. George H. Davis, D. D., president of the standing committee and Warden of Seabury Hall, whose administration gave promise of usefulness to the institution over which he presided. All these in their varied gifts form a constellation of which our Diocese may well be proud. They rest from their labors, but their works remain. "Requiescant in pace."

CHAPTER XLVII

THE OJIBWAY MISSION

As the writer hopes to prepare in the near future a history of this interesting and romantic work, compiled from the Diaries of Bishop Whipple and the letters of the Rev. J. A. Gilfillan, for twenty-five years a missionary among the Chippeways, only a summary will be given here.

November 23d, 1859, Bishop Whipple makes his first visit to the Chippewa Mission St. Columba, Gull Lake,—Rev. J. Johnson Enmegahbowh in charge, residing there, under the charge of the Rev. E. Steele Peake of Crow Wing,baptizes the infant son of Chief Manitowab:-March following makes a second visit to St. Columba:-has his first Indian confirmation:-holds a council with Bad Boy and his braves, buries child of Wm. Superior and administers H. C. to seven newly confirmed:-visits Wah-de-nah, head chief of the Mille Lacs:-meets in this journey many bands of Indians-preaches to them:-at Crow Wing meets Hole-in-he-Day:-pleads in behalf of these heathen red men:-his Diocesan Convention by unanimous vote sympathizes with his efforts:-makes a third visit July, 1860:-has a conference with Christian and Pagan Indians:-two chiefs present, who invite him to visit their country:-sets out with party, meets Wah-de-nah:--and Mah-yah-geway-we-tunk, chief of Pokegemahs:-reaches Leech Lake:-Interrogates some Indians newly baptized by the Romish Priest as to their faith:-holds council at Pokegemah village:--visits Sandy Lake:--returns to St. Columba:---has traveled 500 miles:-sees condition of the Indian:-decides not to open new missions until the government reforms its Indian policy:-turns his efforts to convert the "Indian System:"-outlines changes:-visits Washington:-February, 1861, his fourth visit to St. Columba, meets several chiefs in council:-decides to continue to plead for the red men:-faces opposition:-states his position and views to the Convention of 1862:--fifth visit July 1861, confirms eight Indians at St. Columba:-visits Leech Lake:--too ill to proceed:sends Enmegabowh on a mission:-much encouraged:-Indian matters from bad to worse:-mid-winter, 1862, a sixth visitation:-August, 1862, seventh visitation to St. Columba:-with Peake and Enmegahbowh goes to Red Lake:--preaches six times, travels by canoe and on foot 500 miles:--returns to St. Paul, hears of Sioux massacre:-hastens to St. Peter, ministers to the wounded in the hospital:-goes to Washington to plead with the government:-Enmegabbowh informs whites of hostile plans of Hole-in-theday, and thus saves the northern border from massacre;-Bishop Whipple and the Bishops in General Convention, 1862, appeal to the President:-President Lincoln recommends change in Indian policy:-mission house and church at St. Columba burned by angry hostile Indians:-Mr. Peake removes from Crow Wing, becomes Chaplain in Wisconsin regiment:-Enmegahbowh, who had fled to Fort Ripley, takes up residence at Crow Wing:-makes occasional visitations into interior:-ministers to whites at Crow Wing:-the Bishop makes eighth visitation—unwilling at present to rebuild mission house and church:-1863, appointed with Bishop Grace (R. C.) and Dr. Williamson on commission to attend annual payment among Chippeways:-visits Mille Lac and holds many conversations with Indians:-learns many sad facts:-on

return from abroad, 1865, appointed again on commission to attend payment: writes to Secretary of Interior in regard to "trust and limit of power:" -1866, no substantial reform in the Indian system:-1867, Enmegahbowh still at Crow Wing:-1866, ninth visit to the Indian country, goes to Leech Lake, Red Lake, and holds councils with Indians:-June 19th, 1867, advances Enmegabbowh to the Priesthood:--who returns to Crow Wing:--June, 1868, about 200 Indians go with Enmegahbowh to their new reservation at White Earth:—many of the Chippeways dissatisfied to go:—some threaten to shoot the first man who should dare to cross a certain line: - Enmegahbowh's life in danger:--after the removal, 1869, several chiefs come to visit the Bishop at Faribault show him the treaty, say it has not been kept, he holds council in his study:-General Convention, 1868, creates Indian Missionary Jurisdiction, asks Bishop to accept, he declines (Niobrara):-1870, the Bishop, Mr. Wm. Welsh and others visit Crow Wing, hold a conference with some chiefsgather many facts—a better day: -Mr. Welsh adviser to President Grant: -Bishop decides to build church, school house and mission house at White Earth:-and to send a white missionary:-Secretary of Interior gives Indian work to different religious bodies:-White Earth falls to Congregationalists:-Rev. Mr. Smith appointed agent, gives us the employes at White Earth:-July, 1871, Bishop Whipple visits White Earth-confirms thirty-nine:-mission in sole charge of Enmegahbowh:-church and rectory built by liberality of Miss Ellen M. Watkinson, 1871-2:-progress of Indians under Mr. E. P. Smith, agent, encouraging:-church consecrated August 8, 1872:-church built in part with money received for church destroyed by Indians at Gull Lake:-three visitations in 1873:-confirms thirty-six Indians at second, in all seventy-six:-August, 1873, Rev. J. A. Gilfillan removes to White Earth as Dean of the Chippeway Mission-twenty-five years at White Earth:-begins to train a native ministry:-learns the language:-1874 Bishop Whipple nominates Mr. Lewis Stowe of Waterville, Minn., as agent at White Earth:-appointed from July 1st, 1874, title major:-mission at Red Lake given over to us by the Congregationalists: - Major Stowe resides at White Earth, teaches Indians to farm, in charge of government school:-Mrs. Stowe in charge Industrial School for women:-Mr. Gilfillan prepares service in Chippeway language: -is correspondent and in charge of finances of mission:--1875 continues his work, holds service in English and assists Enmerahbowh:1876, aided by one of the Indian students, holds service at two new stations, the Otter Tail Settlement, Wild Rice River, a band of Pillagers located here by Major Stowe, who builds here a mill and a church, gift of Christ Church, Dover, Delaware:-also holds service at the Pembina Settlement, six miles from Wild Rice:-Samuel Madison and Fred Smith ordered Deacons July 20th, 1876:-Red Lake Mission given over to us by the Congregationalists:-1876, mission opened at Red Lake:-Mr. Gilfillan makes three missionary trips there this year,—sleeps out of doors,—distance 80 miles:-mission full of promise:-1877, Rev. Fred Smith and Rev. Samuel Madison in charge of Red Lake, St. Antipas, 1876-7:- Samuel Madison dies September 22, 1877:-George Johnson, son of Enmegahbowh, and Charles Wright ordered Deacons July 15, 1877:—takes charge of Wild Rice River October, 1877, also of the Pembina Settlement:-Bishop confirms six at Wild Rice July 15th:—establishes new mission on other side Red Lake, St. Antipas, or old Chief's Village, 1878:—* George Smith ordered Deacon July 14th, 1878, soon after goes to Rev. Fred Smith, when St. Antipas is built goes there with Rev. John Coleman, begins services about Advent, in January, 1879, opens school:-Rev. Mark Hart (ordered Deacon July 14, 1878) goes to Red

^{*}Church built with dying gift of Angie Robinson, of Sing Sing, N. Y.

Lake August 11th, assists Fred Smith in St. John's Church:-John Coleman ordered Deacon at Leech Lake July 14, 1878:—goes to Red Lake about December 1st:-George B. Morgan ordered Deacon July 14, 1878, at White Earth, assists Enmegahbowh till January, 1879; goes to Wild Rice, lives with Charles Wright, and holds services at the Pembina Settlement:-1880, Church of the Good Shepherd. Leech Lake, consecrated, Rev. Edward Benedict and Rev. Charles Wright, who arrived September 12th, 1879, in charge:-in July, also, Bishop visits Cass Lake, where Congregationalists formerly had a mission, holds service, Indians ask for a missionary:-at Wild Rice and Pembina Rev. George Morgan; at St. John's, Red Lake (agency), Revs. Fred Smith and Mark Hart; at St. Antipas, Red Lake, Old Chief's Village, Revs. John Coleman and George Smith:-1881, July 6th, lays cornerstone of new church of St. Columba, White Earth,-built of boulders:-Indian women make feast:-July 7th, ordains Clement H. Beaulieu, Jr.:-visits Cass Lake, new log church nearly completed, confirms one, goes by water to Lake Winnibigoshish, where the Rev. George Smith has begun a new mission,-log church not completed,-confirms two,-thirty miles from Leech Lake where confirms a large number, as also at Red Lake:-on this visit the Bishop confirms fifty-six at the several missions; meets at Holy Communion 248.

The year before he confirmed fifteen at Wild Rice River. Before the service a little girl of twelve came to ask to be confirmed. She said: "I have been sick. I love the Saviour. I know the Creed, the Lord's Prayer and the Ten Commandments. I don't think I shall live long and I want to be confirmed." "I never was more deeply moved than when I laid my hands on this little lamb of Jesus."

At one of his visitations the Bishop found much dissatisfaction among the Indians because the Winnibigoshish dam flooded a wide area and ruined their rice fields and lands. The Leech Lake Agency was a center for the Indians of Cass Lake, Winnibigoshish and the smaller lakes around. "The Missions at these lakes," says the Bishop, "have undoubtedly saved the country from an Indian war on account of the Government dam."

1882:—at Cass Lake the Rev. Mark Hart is missionary since September 17. 1881 (from St. John's, Red Lake)—signal for church, a gun fired twice:—bell for church given by Mrs. Bishop Lyman of North Carolina:—at Lake Winnibigosish Rev. George Smith, since Council of 1881, who from, his ordination, July 14, 1878, had been with his brother, Rev. Fred Smith, at St. John's, Red Lake:—at St. Antipas, Old Chief's Village, Joseph Wakazoo becomes Lay Reader from October 1st, 1882:—Mark Hart leaves Red Lake for Leech Lake.

1883: Clergy at missions as above.

1884: Bill introduced in congress, 1883-4 to take from the Indians a part of the White Earth Reservation of thirty-six townships:—clergy, 1884, as follows: White Earth, Enmegalbowh, who continues here till death; Wild Rice, Rev. George Morgan, Church of the Epiphany; Pembina Settlement, Rev. George Johnson, ill with consumption; Leech Lake, Rev. Edward Benedict retires and Rev. Mark Hart assists Rev. Charles Wright at Church of the Good Shepherd; name given by Dr. Breck, 1856, restored by Bishop Whipple:—mission supported by Domestic and Foreign Missionary Society:—Red Lake, St. John's, Rev. Fred Smith; St.*Antipas, Rev. George Smith; Winnibigoshish, St. Philip the Deacon, Mr. Joseph Wakazoo, Lay Reader:—the Winnibigoshish band fearfully decimated winter 1883-4 by small pox—

seventy-five died, in some cases whole family. By Divine mercy no case among the Christian Indians in the eight Indian villages where we had churches and clergy, except in one instance, where a man brought it from Winnibigoshish; Indians flee in terror—return, burn wigwam and the dead man.

1885: Cass Lake, Church of the Prince of Peace, Rev. John Coleman has succeeded Mark Hart; Pembina Settlement, Rev. George Morgan has succeeded Rev. George Johnson, Church of the Holy Spirit; Leach Lake, Bishop Walker confirms twelve:—churches begin self-support at Leech Lake, Red Lake and Wild Rice:—other missions as in 1884.

1886: At White Earth, Rev. Charles Wright assists Enmegahbowh; Leech Lake, Rev. Mark Hart; other missions as in 1885.

1887: Lake Winnibigoshish, Rev. Joseph Wakazoo has been ordered Deacon and is in charge since last Council. This mission has a church and school; other missions as in 1886.

1888: Leech Lake, Rev. George Smith of St. Antipas, Red Lake, is in charge, and Rev. Mark Hart goes to Red Lake:—1887-8, a new mission at Pine Point, thirty miles east of White Earth, among the Otter Tail Indians, school house and teacher's house built; Wild Rice and Pembina, Rev. Charles Wright in charge, where Rev. George Johnson was; Red Lake, Rev. Fred Smith in charge of both missions; other missions as before.

1889: Lake Winnibigoshish, Cass County, population 160, Rev. Joseph Wakazoo in residence 1888 to January, '89, goes to Leech Lake with Rev. George Smith; Red Lake, Rev. Mark Hart in charge, Rev. Fred Smith in poor health, unable to do much; White Earth, Rev. Mr. Gilfillan in charge, assisted by Rev. George B. Morgan, Enmegahbowh is Rector Emeritus.

1890: Cass Lake, Rev. John Coleman in charge; Leech Lake, Rev. George Smith and Rev. Jos. Wakazoo assistant; Red Lake, Rev. Francis Willis, rector from September 11th, 1889, and in charge at the date of division of Diocese, assisted by Rev. Mark Hart, who is in residence from April, 1888, St. Antipas; White Earth, Rev. George B. Morgan in charge, Enmegahbowh Rector Emeritus; Wild Rice, Rev. Fred Smith in charge in absence of Rev. Charles Wright, who is at Seabury.

1891: Cass Lake, Mr. Wm. Denly (white), Lay Reader, in charge of church, rectory and school building; Leech Lake, Rev. George Smith in charge; Red Lake, agency, St. John's in the Wilderness, Rev. Francis Willis and Mark Hart, also at St. Antipas; Pine Point, Rev. Joseph Wakazoo; Wild Rice, Rev. George Morgan from January 7th, 1879; White Earth, Rev. Enmegahbowh, Rector Emeritus, Charles Wright in charge. Rev. Fred Smith is ill, but assists at White Earth.

1892: Cass Lake, same as in 1891; Leech Lake, Rev. George Smith; Pine Point, Breck Memorial Church, Rev. Joseph Wakazoo from November, 1890; Red Lake as in 1891; White Earth, Enmegahbowh, Rector Emeritus, Rev. Fred Smith from September 1891; Wild Rice River, Rev. George Morgan from January 7th, 1879.

1893: Cass Lake, Beltrami County, population Indian, 150, Rev. Charles Wright.

Leech Lake, Cass County, population 800, as in 1892.

Red Lake, Beltrami County, population 800, Old Chief's Village, 100, Rev. Mark Hart, since April, '88.

Agency Red Lake, population 800, as in '92.

White Earth, Becker County, as in 1892, population 800.

Wild Rice River as in 1892.

1894-5: Cass Lake, Church of the Prince of Peace, Rev. Mr. Gilfillan in charge.

Gull Lake Settlement, Norman County, Mr. Wm. Denly, Lay Reader. Leech Lake, Church of the Good Shepherd, Rev. Charles Wright from June,

Pembina, Norman County, Church of the Holy Spirit, Rev. Mr. Gilfillan. Pine Point, Becker County, Breck Memorial Church, Rev. Joseph Wakazoo.

Red Lake, as in 1893, and Mr. E. Kahosed, Lay Reader. Twin Lakes, Norman County, mission, Mr. L. Maypenny, Lay Reader, or-dained later, last to be ordained by Bishop Gilbert, and the tenth in the Indian field, the best educated of the Indian clergy, translated readily from English into Ojibway or vice versa, plays on organ. His congregation all gathered out of heathenism since 1894,-church, parsonage and school house.

White Earth as in 1893. Wild Rice, Rev. Mark Hart in charge from May 20, 1.94.

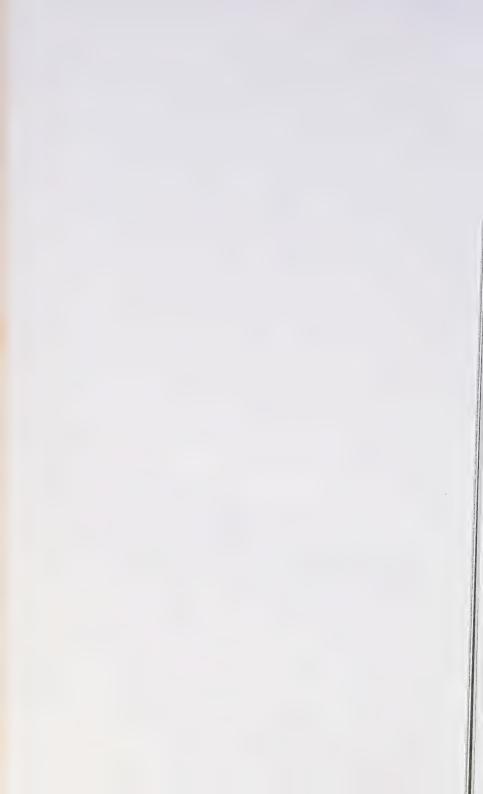
The history of the Ojibway Missions from 1895 belongs to the Diocese of Duluth.

For more than a quarter of a century the Rev. Mr. Gilfillan gave his strength to the Indian Missions. In 1873 we had a single Indian clergyman, in 1896 there were ten, who had been trained with one exception by Mr. Gilfillan. The widely separated missions required journeys on foot, in most instances without roads, over prairies, without a human habitation. The single church of St. Columba had now increased to ten, with a school house and rectory at each mission. In addition to his care of the Indian missions, Mr. Gilfillan also cared for the new settlements along the border, of which an account will be found elsewhere. In 1886 the Rev. Mahlon N. Gilbert was elected Bishop Coadjutor of the Diocese, and from that time made an annual visitation to the missions. These are spoken of in another place. But the battle had been fought by the first Bishop, and to him is due the possible success of Indian missions, while to Mr. Gilfillan is due the credit of carrying on the work thus made possible and of bringing it to a successful conclusion.

THE LACE MAKERS AND THEIR WORK.

In 1886 Miss Sybil Carter was invited by Bishop Whipple to visit White Earth Reservation. Deeply impressed with the idleness of the women and their earnest desire for work, she began to talk with friends about a trade for these Indian women. In July, 1890, she again visited White Earth and gathered twelve Indian women and gave them a few lace lessons. Encouraged by the successful result of her efforts, Miss Carter secured the necessary funds to send out two teachers, one in October, 1890, the next in August, 1891. March 1st, 1892, found Miss Carter a resident at White Earth, and as she could not gather many women at any one place, she opened a lace class at Red Lake, 120 miles north of White Earth, and one at Leach Lake, 90 miles east of White Earth, with Miss Colby teacher. Gradually the work grew until there were four groups of Indian lace makers in Minnesota, giving employment to many mothers by which they have been able to obtain the comforts of civilized life.









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